

# The Japan Christian Quarterly

Sponsored by The Fellowship of Christian Missionaries

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Volume XXI

April 1955

Number 2

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## EMPHASIS ON *Evangelical Education*

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As a journal of missionary thought, *The Japan Christian Quarterly* welcomes constructive discussion of missionary work and problems. The Editorial Board may or may not agree with the opinions expressed by the authors of the articles.

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Kyo Bun Kan's Postal Transfer No. Tokyo 11357. Tel. Kyobashi (56) 8446-9.





# JCQ

## The Editor's Exegesis

This issue of *JCQ* goes to press with emphasis on Japan's Christian schools. This is not an exhaustive or systematic study of Christian education facilities but we believe it will give a well rounded picture of the present situation. We have not touched the field of student work outside of the schools - an area where much is being done by student centers, the Ys and the various denominations. We have limited ourselves to what were once termed "Mission" schools and which we feel still have a real mission in the Christianizing of Japan.

Perhaps one should start this issue by reading Dr. Brunner's message on "Ecclesia and Evangelism" - his dynamic concept of evangelism, allowing that the Spirit can use institutions other than the Church as instruments of ecclesia, is the essential basis of any consideration of schools as avenues of evangelism. Mr. Yano of the NCEA clearly presents the factual side and Dr. Hirose the interpretative side of the present picture of Christian education in Japan. Dorothy Stout and Dr. Munsterberg turn to the problems and possibilities on certain levels of work, and six missionaries give reports of the actual program of Christian empha-



sis and evangelism in the schools where they are working. The article of Raymond Moore tells the story of what one of a few select schools with limited enrollment is doing. Rev. Takasaki's thoughtful treatment of "The Changing Concept of the Mission School" digs into the underlying factors in today's situation and points the way ahead. We think every one of these articles is designed to stimulate your thinking as to the place and function, as well as the effectiveness, of "EVANGELICAL EDUCATION."

The other articles, and the numerous "fillers," should "fill out" the picture we are trying to present. The photostory, likewise. We have more material we wish we could have included. We extended an invitation to all missionaries engaged in educational work to contribute to this issue. By the deadline almost nothing was in hand. On the day that we set for the deadline and for a few days thereafter the editor's mail box was stuffed each day and "sokutatsu" envelopes poured in. Material is still coming in each mail. This only proves that educational missionaries are busy folk! We wish this material had been in hand sooner.

The next issue is to be built around the theme, "The Missionary as Person and Personnel." We invite you to contribute. The deadline for material will be MAY 1st. We should like the material much earlier. We want to present a well-rounded picture of the missionary in Japan today - his problems, his work, his strategy, his experiences.

We appreciate the many friends who have taken time to write and tell us how they like JCQ. We welcome all criticism, even adverse, for this is your magazine and we want to publish it to meet your desires.

If your subscription is paid up we'll be in your mailbox again in three months.

Yours in HIS Fellowship,  
The Editor

P.S. Let us remind you again of the Nojiri Conference of the Fellowship of Christian Missionaries. The dates: JULY 28, 29, 30.



## Editorial

*The theme of this issue of JCQ is Evangelical Education. Your editor is a missionary in a Christian School by choice and by conviction. Here he attempts to formulate in a few paragraphs what he believes is the essence of Evangelical Education, and to state in concise terms the purposes of a true Mission School.*

### Evangelical Education

Perhaps no man in recent years has done more to strengthen Christian education in Japan than Dr. Emil Brunner who has given tirelessly of his time and effort to the Christian schools and who has endeavored to stimulate thinking about the basic concepts of Christian education. In a recent meeting with educators, both Christians and non-Christians, teachers from public and private institutions, Dr. Brunner was answering questions. There was a lull in the discussion and Dr. Brunner put a question to the educators.

"May I put a question to you?" he began. "You are all educators, educationalists. Do you not think that to educate a man you need a philosophy of man's destiny? Do you not need to have an idea of *what man should be*, before you can educate him? I should like to know what you think about this." The silence that answered the question was long and revealing. Not a man in the room had an answer!

This is the picture of present day education. We are sold on the need of education, and we are engaged desperately in programs of education—but we are not sure about the *why* of our endeavors. Education *for what?* We don't know. Recent books like Dr. Buttrick's "*Faith and Education*" and Nels Ferre's "*Christian Faith and Higher Education*" are efforts to answer the dilemma. These books underline the fact, which we have too long failed to grasp, that the Christian faith, if it is valid and final in its message, has a direct, indeed integral, relation to education. Dr. Brunner in his question to the group of educators put his finger on the heart of that relationship.

*To educate a man you need a philosophy of man's destiny. An educator needs to know what man should be.* Here is the *raison d'être* of Christian education, in America, in Japan, anywhere. Secular education has no philosophy of man's destiny, or, if it has one it is at best insufficient, if not abhorrent, to the Christian. Christianity is *the* philosophy of man's destiny. This is why historically most educational institutions are of Christian origin. This is why education of secular nature and emphasis has led our generation up a blind alley of so-called "progress" and scientism.

To be sure there are other good reasons for emphasis on Christian education in Japan. There is an historic relationship between religion and education in



Japan and all the orient. (Was this because men have sensed that a philosophy of man's destiny was essential to education?) There is the unquestioned respect for education in Japan—a respect that has produced superficial mass education. There is the tradition of the teacher-pupil relationship which many think more meaningful here than the parent-child relationship. Again there is the opportunity afforded for daily, regular contact with the students—an opportunity not afforded in the normal form of church life—and a contact vital and rewarding in a non-Christian culture. Finally there is the fact that churches, today, though primarily youth-centered and largely youth in constituency, are not attracting or reaching the vast multitudes of young people. Yes, there are many *reasons* for Christian education, but the compelling reason is that of providing a basic philosophy of the destiny of man to the youth of this generation.

The problem thus becomes clear. *Is Christian education matching this compelling reason with a compelling answer?* Are our Christian schools presenting, in a constant and integrated manner, the demands of God in the individual life? That is, is the Christian philosophy of man's destiny being so forcefully presented in the chapel and class room that young people will respond in terms of total life-commitment to the claims of the Gospel? Is our so-called Christian education truly evangelical education? We say "so-called" because if it is not evangelical we question if it is truly Christian. For us the pivotal question can never be that of the place of evangelism in education, or even contrarily, the place of education in evangelism. Rather we must constantly confront the question: Is our education evangelical?

Too long have we posed the churches against the schools; evangelistic work against educational work. It is not a question of either/or. It is a matter of both/and. The resources and personnel for both types of witness must be found; the two avenues of witness must support and enhance each other. We must translate more of the Church into the institutions of learning and the institutions in turn will, as agencies of the churches, feed leaders into both the pews and pulpits of the land. As agents of the churches the schools have a responsibility to be evangelical—and only in so far as they are evangelical will they serve the churches, or be worthy of the support of the churches.

Perhaps we should note here the difference between *evangelical* and *evangelistic*. To be sure, the schools must be both evangelical and evangelistic, but first and foremost they must be evangelical. Evangelical means in accord with, related to, the Gospel. Related to the Gospel in all of its fullness. Evangelism is the propagation of the Gospel—only one aspect of an evangelical witness. Evangelical



education is education that reaches the whole man. Christianizing every corner of life. Evangelical education is aimed at Christians more than at non-Christians; evangelical education goes to the *core* of the student's life and claims the *core* for God.

The limitations of Christian education in the past and even today are well known. These schools have broken ground for the churches; they have won respect for Christianity as a religion; they have given large numbers of students an intellectual understanding of Christianity and Christian culture. They have done this—but only in a few lives have they effected *total commitment*. President-emeritus Nambara of Tokyo University once explained his witness as a Christian in a Government school by saying, "I can bring the students to the door of the Kingdom but they must step over the threshold themselves." This has been the attitude of some in Christian institutions and it is not an adequate ministry in an avowed Christian school. We must lead the student *all* the way in.

Our needs are two. We have need of making the basis of our institutions of learning Christian, unashamedly Christian, and we need, secondly, the conviction that our schools can be avenues of evangelism. We need to formulate the *mission* of the mission schools and we need to proclaim the call of God to men in simple, direct, and telling terms, without hesitation or embarrassment. With this double need in mind we venture to suggest for consideration a statement of the PURPOSES of Christian schools in Japan.

1. The primary purpose of Christian education is the development of leaders for the churches. This refers to lay and ministerial leadership. This means that we must (1) make a more concentrated effort to bring the young people from our churches into our own schools, (2) make definite provision for *total training* for these young people, not only in Bible and theology but in the techniques of leadership and evangelism, and (3) we must take steps to integrate these students into the churches after graduation. *The Christian school must become a Church-centered community.*

2. The Christian schools must always purpose to provide first rate education. Anything but the very best is unbecoming the name Christian. This means we must (1) find and equip the finest men and women as qualified teachers, (2) make more careful selection of students, even to the extent of limiting enrollment to the size which we can handle with available Christian teachers, and (3) we must provide better facilities and equipment—especially library facilities. *The Christian school must be an intellectual community.*

3. The Christian school must always have direct evangelism as a purpose.



This is not, nor should it become, the primary purpose of Christian schools—there are less expensive ways of propagandizing the faith. But so long as there are non-Christian students in our student bodies we are responsible for reaching them. This means we must (1) give more attention to the details and techniques of student evangelism, developing new programs, (2) recognize the need for, and place of, especially trained student evangelists or workers who will not be tied down by heavy teaching responsibilities, and (3) we must encourage and train out Christian teachers to do evangelism. *The Christian school must be a witnessing community.*

4. The Christian school can not live apart from society. One of its purposes must always be community service, in its own immediate vicinity as well as in society at large. Here we must (1) establish vital programs of community service, (2) enlist teachers and students in these programs, and (3) provide such facilities as necessary. *The Christian school must become a serving community.*

This is what we call evangelical education. This kind of Christian education, by reaching the individual student and the whole community, we believe, will be used of the Holy Spirit in His work in the world. R. P. J.

### "Where He Leads Me..."

#### A missionary English Teacher Asks Some Questions

"I've come to Japan to do evangelism, *not* to teach English," he said and never again gave English teaching in a Mission School a thought.....except to say to himself, "The people teaching English are not real missionaries." Whether we admit it or not, this seems to be in the back of most missionaries' minds.

As Christians, we are running on an entirely different pivot from non-Christians. Our whole life is anchored in God and this changes our entire outlook. We are wholly committed to God for His work and we go wherever God leads us. *We are not in Japan today just for a broadening experience or because missionary work is thrilling. We are here today because God has called us to Japan.* If we are here for any other reason, then we are not here as missionaries. So I am talking about people who have given their lives completely to God and who are willing to go wherever He calls them.

Now if God has called us to Japan, after our arrival in this country, we have no business telling God exactly what we will and won't do. We don't have to explain to God that because we have been trained in this or that line of work, we want to go into that type of work. Don't we think God knows all the training we have had? Wasn't He leading us into certain types of training in order to make us ready for something He had in mind for us? Why is it then that we let God guide us as to the university we enter, the courses we study, the seminary we enter, etc. but when we arrive on the field, we suddenly begin to tell God what we think we should do? "You see, God, I've been trained for the ministry and so I want to go out and do preaching. After all, it would be too bad to waste all that training on teaching English." Ever say that? Excuse me, but God knows all that. He knows far better than we do the training we have had. He knows our abilities in certain lines far better than we do. And He knows *us* far better than we know ourselves. If God knows all this, why don't we let Him piece the pattern together and direct us into the type of work He thinks best for us? *Let's give God a chance to call us even into teaching English. Let's leave all the doors to all kinds of work open so that God can point us to the one He chooses.*

—Virginia Deter



*The basis of an understanding of Christian Education in Japan is an understanding of the basic facts. Here in simple and concise form, the salient facts are presented by one who is thoroughly acquainted with them. Other articles in this issue will provide some interpretation but begin here for essential "grounding."*

# Christian Education in Japan—THE FACTS

TSURAKI YANO

## The National Christian Education Association

☆ Most of the Christian schools in Japan are members of the National Christian Education Association, organized in 1910 for the purpose of promoting friendship among the Christian schools, to study common problems, and to endeavor to raise the standard of education in the schools. There are still a few schools outside of the Association. These, with the exception of such schools of good standing as Tamagawa Gakuen and Jiyu Gakuen (which as a matter of policy have not joined the Association), are either schools which do not meet the Association's standard of accreditation or are small "evangelist" training schools of various denominations.

☆ The National Christian Education Association has 73 school foundations as members. Since many of these foundations maintain more than one school, there are in all 189 schools in the Association. These include 16 universities and colleges, 5 of which have graduate courses and 6 of which are women's colleges, 2 seminaries, 29 junior colleges, 67 upper secondary schools (45 being girl's schools, 12 boy's schools, 10 co-educational), 64 lower secondary schools (45 for girls, 10 for boys, 8 co-educational), 10 primary schools. Beside the regular members, there are about 10 associate members, mainly upper and lower secondary schools.

## The Place of Christian Schools in Japanese Education

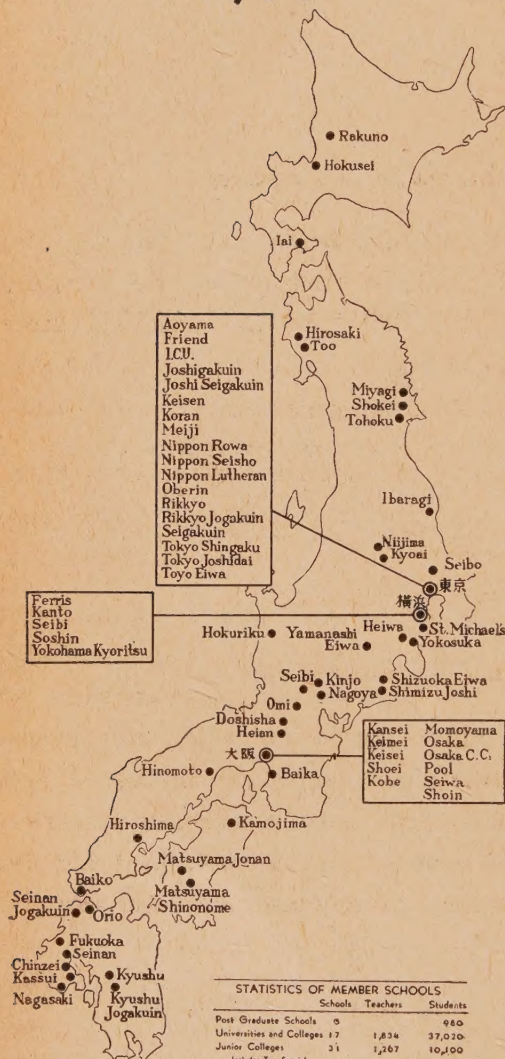
☆ It is interesting to compare the ratio of Christians to the total population with the ratio of students in Christian schools to the total population of school age. According to statistics published by the Educational Ministry in 1954 there are 206,000 Protestant Christians in Japan. Outside of the regular churches there is the *Mukyokai* (Non-Church) group, the number of which is variously estimated from 10,000 to 50,000. Taking 30,000 as a probable figure and adding it to the



# 日本キリスト教教育同盟會

National Christian Education Association  
in Japan

1955



|  | Schools    | Teachers     | Students       |
|--|------------|--------------|----------------|
| Post Graduate Schools                  | 0          |              | 940            |
| Universities and Colleges              | 17         | 1,834        | 37,020         |
| Junior Colleges                        | 21         | 1,267        | 10,100         |
| <i>Includes Two Special Seminaries</i> |            |              |                |
| Senior High Schools                    | 68         | 9,002        | 36,274         |
| Junior High Schools                    | 64         | 9,359        | 28,803         |
| Primary Schools                        | 10         | 470          | 3,728          |
| <b>Total</b>                           | <b>193</b> | <b>6,338</b> | <b>119,903</b> |

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total number of Protestant Christians the total may be estimated at 236,000 which comprises .27% of the whole population. On the other hand the total Japanese population of school age is about 20,000,000, and the total number of students in Protestant Christian schools is about 120,000 (including a rough estimate of those outside the Association). Thus the number of students in Protestant Christian schools is .6% of the total school age population. This is more than twice the ratio of the Protestant Christian population to the whole Japanese population! This indicates the important role that Christian schools are playing in Japanese education at large—not to mention their contribution in Christian evangelization.

☆ Christian schools have made an especially great contribution to women's education. At the beginning of the Meiji era and Japan's educational reform, women's education was rather neglected and there were few girl's schools. Missionaries, in starting Christian schools for girls, made an immeasurable contribution to Japanese education and, as a result, today there are far more Christian schools for girls than for boys, especially on the secondary level.

☆ The ratio of boys to girls in



Christian schools as compared with the national ratio of girls and boys in non-Christian schools in the following table:

| Grade of schools             | Number of students<br>In Christian Schools |         | Percentage in<br>Christian schools | National<br>percentage |
|------------------------------|--|---------|------------------------------------|------------------------|
| Primary schools              | Boys                                       | 1,572   | 42.8%                              | 50.7%                  |
|                              | Girls                                      | 2,100   | 67.2%                              | 49.3%                  |
| Lower secondary<br>schools   | Boys                                       | 6,847   | 26.0%                              | 50.7%                  |
|                              | Girls                                      | 19,593  | 74.0%                              | 49.3%                  |
| Upper secondary<br>schools   | Boys                                       | 12,904  | 32.7%                              | 55.1%                  |
|                              | Girls                                      | 25,320  | 67.3%                              | 44.9%                  |
| Junior Colleges              | Boys                                       | 3,482*  | 35.0%*                             | 84.4%                  |
|                              | Girls                                      | 6,490*  | 65.0%*                             | 15.6                   |
| Universities and<br>Colleges | Boys                                       | 23,799* | 66.7%                              |                        |
|                              | Girls                                      | 11,884* | 33.3%                              |                        |

\* As the number by sex is not clearly given in co-educational schools the number and percentage of students by sex is estimated.

### Denominational Distribution

☆ Of the 73 foundations, 56 are related to the Kyodan (United Church), 8 to the Episcopal church, 3 to the Lutheran church, 2 to Southern Baptists, and 1 each to the Quakers, Church of Christ, and Southern Presbyterian Church. The International Christian University is inter-denominational.

### Christian Students in Christian Schools

☆ It is difficult to determine accurately the percentage of Christian students in Christian schools but from the reports of the member schools an approximation can be made. Care should be exercised at this point, however, for *the efficiency of Christian education should not be judged merely by the percentage of Christians in student bodies*. For one thing, the percentage differs a great deal according to the kind and character of the individual school. In theological seminaries and in junior colleges for kindergarten training, it is quite natural that there be 100% of the students Christian. Because of this, schools which have a seminary and similar courses have a higher percentage of Christian students. The percentage will also differ according to methods and principles adopted in the schools for religious education. Some schools report many baptisms, while in the cases where "spontaneity" is considered important, baptisms may not take place until after graduation. The following table based on reports received by the association indicates the wide variance in percentage of baptised students. . . .



# PERCENTAGE OF BAPTISED STUDENTS IN CHRISTIAN SCHOOLS

| Number of schools reporting | Percentage of baptised students in each school |
|-----------------------------|--|
| 3                           | 1%— 1.5%                                       |
| 7                           | 2%— 1.5%                                       |
| 14                          | 3.1%— 5.1%                                     |
| 26                          | 5.1%—10.0%                                     |
| 8                           | 10.1%—15.0%                                    |
| 3                           | 15.1%—20.0%                                    |
| 4                           | 20.1%—30.0%                                    |
| 5*                          | Over 30%                                       |

\* Includes three theological seminaries with 100% Christian students.

The average of all schools including three theological seminaries is, 13 percent. If the seminaries are not included the average is 9.1%. An estimate from reports of the percentage of Christian students in various types of schools has been made as follows:

|                                 |           |
|---------------------------------|-----------|
| Universities and colleges ..... | 5 to 7%   |
| Junior colleges.....            | 15 to 20% |
| High Schools .....              | 10 to 15% |
| Middle schools.....             | 7 to 8%   |

This would seem to indicate that many students are baptised after entering high school.

## Some Problems of the Christian Schools

### *Financial Difficulties.*

☆ Most of the Christian schools recovered rather quickly from damages of the war compared with the public and other private schools. They are not exceptions, however, to the present difficulties in financing private schools. Annual aid of about \$210,000 is given by American and Canadian Mission Boards to 34 Kyodan related school foundations, for school maintainance. This aid in these schools amounts to from 5 to 15 percent of the total annual expenditure, which is of course a great encouragement to the schools. Government schools and local public schools, however, are getting subsidies of one third to two thirds of their annual expenditure, besides contingent help from the state or local governments. It is natural, therefore, that *tuition fees are much higher and teacher's salaries are generally lower in Christian schools* compared with government and public schools. As a result, most of the Christian schools are tempted to enroll many



students, with a comparatively small number of teachers, in order to make both ends meet. This, coupled with the difficulty of getting good Christian teachers, raises many problems in Christian schools besides the problems concerning educational policy in Japan.

### *Training Teachers for Christian Schools*

☆ Although there are some schools that have 90 to 100 percent Christian teachers, these are rather rare cases. In most of the Christian schools the percentage of Christian teachers is from 30 to 60 percent of all teachers, the average being about 40 percent. Moreover, Christians are not necessarily competent teachers, while many non-Christian teachers often prove to be good teachers.

Although many Christian universities and colleges have teacher-training courses or some other means to train teachers, enough Christian teachers cannot be obtained from such institutions. Bible teachers can be recruited among theological seminary graduates but most of them are not trained to become teachers. Christian schools, therefore, must expect that trained Bible teachers and more Christian teachers for other subjects may be obtained from the Christian institutions of higher learning.

### *Making Christian Universities and Colleges More Attractive*

☆ As was said before, school expenses are much lower in government and public schools. Moreover, teachers, libraries and other facilities of research are in many cases inferior in Christian colleges to some of the leading government universities. Under the circumstances it is natural that more students are attracted to government institutions. As a result, entrance competition is harder for the leading government institutions and only highly qualified students can pass the entrance examinations. Many Christian parents will send their children to Christian universities only if they can afford the school expense which is higher than in the government universities. This situation makes it necessary that Christian universities and colleges have scholarship systems so that they may attract better students. In the International Christian University a good many students are helped by scholarships. In other Christian institutions there are also scholarships of some kind or other but only a small number of students are favored by these. It is also necessary to get Christian professors of high academic standing to make Christian universities and colleges more attractive.

### *Enrollment of Christian Schools*

☆ We cannot say, in the abstract, just what is the ideal number of students because that must be decided according to the kind, character and the policy of



each school. Some educators hold that schools cannot exert effective influence upon society without having a large number of students, while others believe in a small number of students so that teachers can give more attention to them. In either case, it is important that the number of students for one full time teacher not be so large that teachers cannot give enough time to them. At present, the average number of students per teacher differs from 25 to 60 in most universities, while it is only about 6 at the International Christian University (rather exceptional among Japanese universities). The number of students per teacher does not differ so much in secondary schools and it about 20.

The total number of students enrolled differs from 202 to 9,370 in Christian universities and colleges, from 58 to 1,014 in junior colleges, and from 65 to 2,074 in secondary schools.

### *The Need Overshadows Difficulties*

☆ Although there are many difficulties, Christian education is decisively needed in Japan at the present. After the war, Japan started as a democratic country with a new democratic constitution. *It is, however, impossible for Japan to develop as a real democratic country without understanding the real meaning of respect for personality, which can only be made clear by the teaching of Jesus Christ.* In this respect, Christian schools in Japan must to do their best to shoulder heavier responsibilities at this critical time.

---

### Kassui High School's Project

Last year we found that the number of Christian teachers on our staff was sufficient to organize 'Kumikai' for each class. The first period of one day a week was set aside for these meetings. Each Christian teacher now feels a special responsibility for the fifty girls whom he is leading. The purpose of these 'Kumikai' is for Christian training. The teachers assigned to these classes meet and talk over their problems and do this as an opportunity for Christian witnessing rather than an added task.

Coming to the end of the school year we find that we have had three times as many baptisms this year as in previous years and the atmosphere of the school is more Christian.

*Our schools become Christian in proportion to the number and devotion of the Christian teachers in the schools.*

Contributed by Caroline S. Peckham

---

### Christian Teachers in Christian Schools

Christian faculty members are essential to the work of our schools. At the present time the percentage of Christian teachers in these schools is as follows:

|                                 |     |
|---------------------------------|-----|
| Universities                    | 40% |
| Junior Colleges                 | 50% |
| Middle Schools and High Schools | 60% |
| Primary Schools                 | 70% |
| Average in all schools          | 55% |

*By kindness of Bunotsuke Sekine, Secretary  
National Christian Education Association*



*The author a well known Japanese educator—an outstanding Christian laywoman—here gives us something of the historical significance of the Christian schools in Japanese society, and, with unusual clarity formulates the challenges that face Christian education today. To her the Christian schools have a "mission" vital to the future of Japan and the world.*

# The Place of Education in Evangelism

HAMAKO HIROSE

So-called mission schools in Japan have a long history with noteworthy achievements. During the early years of Protestant evangelism, led largely by missionaries, it was these schools which served in providing workers to build early churches. They produced many Christian leaders in various professional fields. Probably one of the biggest contributions made by Christian schools was their initiative in the establishment of high schools and colleges for the women of Japan. After the second world war, when the women of Japan were given equal chances for careers many of those who had been trained in Christian schools were ready to meet the suddenly increased demand for new offices in a new democratic regime. This is only one instance of how they have shown a creative leadership in the new type of education. Besides this, Christian schools have made tremendous contributions in meeting the human need for understanding the meaning of life and its moral values. They helped to act as windows to understanding the world outside of Japan, and to promote international good will. They created a friendliness to Christianity among non-Christians.

## An Historical Aspect of Missions in Japan

*In the history of the work of missions, Japan was one of the first countries where many denominations began to put emphasis on well-organized institutions such as social settlements, hospitals, kindergartens, day-nurseries, and schools for different grades, i. e. from primary school up to college and university. Among these, schools took their formal shape before any others. Most of these institutions are now placed under independent or semi-independent boards of directors. The statistics show the number of these institutions which are solely for educational purposes. (See chart page 103).*

There are two types of Christian schools. One is to train ministers and other Christian workers and these take in, as a rule, only those who are already



Christians and members of the church. The other is open to everyone regardless of the student's religious background. The training of religious workers has its own vital significance, as well as its own problems. But the other type of Christian school has more difficult problems to face.

### Two Aims of Christian Education

Christian schools have aimed at two things. One is the religious task of teaching Christianity to students and leading them to Christian faith, and the other is the maintenance of high educational and scientific standards. *To fulfill these two aims schools have (1) to keep very close connection between themselves and the life of the Christian Church and (2) to follow the development of school systems and standards of the government in order to be equal or above the standards of non-Christian schools.* However, two or three decades ago these two aims began to lose their balance. One reason might have been the rapidly increased interest among Japanese educators for Western culture and scientific learning. This has brought about fast development of modern, well-equipped public and government schools, some with which no existing Christian schools can compete. Christian schools were obliged to increase student enrollment in order to secure more income so they could compare favorably with these fast growing government schools. The increase in enrollment meant an added number of teachers who were non-Christians. In all of these schools, Christian studies have received continued stress and all kinds of efforts have been made to spread the Gospel. Where a real witness has been made, numerous young students have become Christians while in school and after their graduation. Nevertheless, this is a difficult task and we are still going through the same kind of test right now.

The educational as well as all other fields of work, has been studied and discussed at various world conferences such as the Jerusalem Conference in 1928, The Madras Conference in 1938, and others, and each time the work was freely evaluated. At each time new light toward a new emphasis was given. Each era, we notice, had unique issues. For instance, right after the second world war, we faced a new period in Japan. It began with the period of American Occupation, we might say. During this period, Christianity seemed to have taken wings to spread all over Japan. But soon we were to find out that those surface popularities of Christian churches and gatherings had rather unfirm roots. In many cases motives other than religious ones, played their part in the lives of people who passed through the doors of the church.



Some could not draw a distinction between Christian missionaries and Occupation personnel, in spite of careful precautions taken by different boards of missions in this matter. Now that the occupation period is over, we are facing another period which is far more difficult. And yet, I feel that *it is from now on that real evangelistic work can be done by both missionaries and Japanese Christians.* Let me list some of the challenges which are before us.

### The Challenges Before Us

1. *Christian schools should make increased efforts to become more effectively Christian and more educationally sound.* These schools should work toward a closer relationship to the local churches than they have at present. Of course, this will depend upon how strong Christian churches are and how well organized they are to give moral, religious, and even financial support to educational institutions. Here our great problem is how to strengthen the church which will provide not only leaders for Christian schools but other necessary help. At present, all Christian schools are suffering from a shortage of Christian teachers. *We are in urgent need of more Christian teachers who will be living witnesses to the Gospel.* We must be aware also of the damage that could be done through evangelization by nominal Christians with lukewarm faith, as well as by anti-Christian elements which may spread undesirable influences over our school campuses.

The churches are also suffering from a shortage of leaders who will adequately meet all the needs of different classes of people. Training of ministers in the knowledge and understanding of human nature, as well as in theology and the Bible, should be taken into deep consideration in many of the Japanese theological schools. Women lay workers such as religious education directors, Christian kindergarten teachers and social workers, should have an important place in the educational program of the church. They will be the ones who can serve through direct touch with homes.

2. *Christian schools still need financial aid from the missions in order to maintain limited enrollments, thus enriching personal contact between teachers and students.* Adequate salaries are also needed to employ good teachers. Average payment is still low in many Christian schools compared with that of the public schools. Well qualified teachers are hard to get unless we pay them enough to live comfortably.

### The Need for Missionary Teachers

3. *Christian schools need to have missionary teachers or Christian teachers from*



of our own error, as Christians in Japan, of not fighting strongly enough against the Japanese military policies of past years, we were all punished, Christians and non-Christians alike, by the advent of a terrible war.

*other countries in order to share in the world-wide experience of Christian fellowship.* Their Christian way of life (having been trained from their childhood in deeply religious home backgrounds) is invaluable among young people whose Christian experiences are still immature. They can teach the English language, literature, Bible, music, or whatever their specialized field is. They should have two qualities—high scholastic ability and strong Christian faith and zeal, to enable them to make their witness in both words and actions. The tourist type of contract teacher is inadequate in a Christian school. It is hoped that an attitude of being co-searchers of knowledge and truth will be assumed by missionary teachers rather than the mere effort to transplant Western culture. Single missionaries can get into deeper contact with students' lives. However, it will not be a bad idea to have married missionaries living on girls' campuses to set an example of real Christian family life.

4. *Christian schools should have dormitory facilities to house as many students as possible.* Many young Japanese students come from non-Christian homes. When they are exposed to another religion other than their own familiar religion, they are likely to take in the new religion only through their heads and not through their everyday life, unless they are given the chance to live like Christians with other folks with mutual interests. *A real experience of Christian fellowship can be gotten in a dormitory group life if it is rightly directed.* I was raised in a Buddhist family and had no knowledge of Jesus until I went to a Christian school at the age of thirteen. Then I had the experience of living in dormitories for eight years. Counting all sorts of influences given and impressions received during those eight years spent in the dormitories, I am almost sure that without that experience I could never have been able to come to the understanding of the Christian way of life I have now.

5. *Christian schools must be aware of their mission in the community as a whole.* The Christian school must not merely be Christian in name or in structure, but it should also be Christian in its outlook and its pattern of life. If we wish to belong to the family of prophets, we must be independent in our conviction and action from current political policies. We are urged to stand where we feel Jesus would have us stand, or we must seek His guidance so that we will know His will in all we say and do. I cannot help but think that, as Christians, all of us stand against producing atomic weapons in any country. Because



*The future of Christianity as well as true democracy depends upon how all Christians of all nations can plan and work together to nurture the real power and dignity of men as God's children, who can bring forth the Kingdom of God in this complicated and suffering world.*

### Our Responsibility

Our task is (1) the realization of a world where men will worship and obey God rather than worship themselves and things; (2) the realization of a world where men of all races and nationalities will learn how to respect and love each other and share burdens together, establishing real peace among men. *It will be only through education which is Christian in the true sense, that we can accomplish this task.* In this great task Christian schools play a big role, hand in hand with the church. While the church should do it by direct propagation, the school can only sow the seed into the hearts of young growing spirits. As a parable of Jesus' says, we must not be disappointed while sowing the seeds because there are numerous seeds which will wither away. Even Jesus could not help losing one of His beloved disciples. But the Holy Spirit dwelt in and moved all the other disciples. All we need is one united faith that God wills that we never cease sowing the seeds.

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### Pride Cometh Before a Fall

In an effort to improve the teaching of English in the public schools in Ibaraki prefecture, Ibaraki Christian College offered a two weeks course for English teachers. Eighty-six teachers gathered every day for two weeks to study English for three hours, Education for one hour, and Christianity for another hour. They were all highly pleased with the help received. The prefectural Superintendent of Education recommended the program, and the teachers were grateful for the opportunity, the first for most of them, of speaking English with an American. Four of the teachers were baptized as a result of the classes. One student went to Missionary R. C. Cannon's house at the end of the two weeks to thank him for his help and to tell him how much progress he had made in his spoken English. When he rose to go, he looked for his shoes which he had removed upon entering. Not being able to find them he commented, "My shoes, she lose himself!" Ibaraki Christian College no longer brags about the results they get in teaching English!

Contributed by L. J. Fox

### The Difference is Evident

Nothing surpasses our joy at seeing our students change for the better. People constantly tell us, "We can recognize students of Ibaraki Christian College when we see them on trains and busses. They look different. They have a cheerful, happy look." Our high school students went on a two day trip to Nikko. It was a season when groups from all over Japan crowded this scenic resort. Hotels were packed, and, as usual, most students became drunk and rowdy. Our students in the evening of their own accord sang hymns. The hotel keeper told one of our teachers, "I've had students from all over Japan spend the night in this hotel, but your students are the finest I've seen." Words like these can't be bought with money, and I wouldn't sell them for a million dollars.

Logan. J. Fox, President  
Ibaraki Christian College



*Times change and the place and function of Christian institutions must change to keep pace with the times. This is the middle of the twentieth century—Is the "Mission School" out of date? Here is a provocative answer by a Japanese educator.*

# The Changing Concept of The Mission School

TAKESHI TAKASAKI

Historically there have been many ways and forms in which the relation of the Church and the school has been manifest. There have been schools founded and or dominated by the Church; in cooperation with and in competition with the Church. The Mission School is one type of this relationship exhibited in the history of education. Mission schools in general are schools founded by the Church for the propagation of the Gospel. There are many examples of the mission school in Church history.

## The Mission School—What it was

1. *The Mission School as a Missionary Enterprise.* The Mission Schools of the nineteenth and early twentieth centuries had their own peculiarities growing out of their social and historical background. Fired by the zeal of the evangelistic movements of the period, many missionaries went out, all over the world, taking the Gospel to those who did not know Jesus Christ. Born amid these campaigns the Mission Schools were a decidedly missionary enterprise. As Dr. Latourette of Yale has observed, evangelism, medicine, literature and schools (or preaching, teaching, and healing, as they were idiomatically expressed) have been the main avenues through which missions have functioned. Thus the mission schools played an outstanding role in these early days, along with educational efforts in the local churches. Not only did these schools foster many Christians, leaders and workers, but they functioned in transplanting Christian culture—in Latourette's terminology they were efficient agencies of "mass modification."

2. *Missions in the Nineteenth and Early Twentieth Centuries.* Mission Schools were peculiarly shaped by the conception of missions held by the European and American churches in this period. "Missions" were, as the etymology of the word shows, "sending out"—that is, the churches assuming their responsibility to preach the Gospel in the world. This communication or propagation of the Gospel has varied from period to period.

In the nineteenth century, when the Western powers prevailed over the whole globe, missionary enterprises were modeled after the methods and strategy of capitalistic trade and commerce. There were sending countries and receiving countries, and missions were deemed as a movement from the former to the latter. In this context, Christian love, which must be the motivation of missions, is considered in terms of "charity." This "charity" character of missions had, sociologically speaking, relation to the fact that the sending countries were culturally advanced. This cultural factor was inextricably combined with the zeal of missions. This has a bearing on the Japanese situation, except that here, because of the early awakening of the national consciousness and the modernization of the state, the relevance of the "charity" aspect of missions diminished very early.

3. *Mission Schools in Japan.* Deeply involved in these considerations and circumstances is the Mission School in the Japan setting. It would seem a justified statement that these Japanese schools had to take the following characteristics: (1) A relationship to foreign mission boards and a foreign "mother church" and not to the indigenous churches; (2) A consequent "segregation" from local churches; (3) an instrumental function—a means of evangelism.

### **The Crisis of the Mission School**

The Mission School has, because of all this, become a problem. Or, better stated, it is in crisis. Why is this so? There is no brief answer but several observations can be made.

1. *The Nationalization of Schools.* In the latter half of the nineteenth century Western Europe was swept by a great wave of governmental education. The idea of compulsory education was not, to be sure, new. It goes back as early as Luther, Erasmus, and Vives, in the sixteenth century. However the realization of the idea under sponsorship of the national state was a new phenomenon. The processes differed widely and the involvement of the Church and its educational programs was not uniform.

This development of government education was brought to the mission lands in the twentieth century. Among the non-Western countries Japan was the first in which the nationalization of the school system was undertaken, this happening as early as 1872. The process was assisted by the existing educational efforts and also by the hierarchical character of the Meiji Restoration. The government made every effort to develop its schools and the independent and private schools were brought under the government's control. The ministerial order of 1899



dealing with confessional education was a decisive blow to the Mission Schools. The supremacy of the government schools was firmly established.

In these conditions the private schools could not develop properly. Mission Schools were no exception. Then came the war and the resulting inflation. The government schools were in a state of confusion, while the Christian schools enjoyed unprecedented popularity and drew large numbers of good students.

2. *The Rise of Nationalism.* Closely correlated with government-sponsored education is nationalism as an ideology. As one country that had not been "colonized" by the capitalistic powers in their colony-hunting days, Japan was the first oriental country to experience the rise of the great tide of nationalism, that now envelops the non-Western world. This nationalism greatly influenced the development of the Mission Schools.

The first of two tides of nationalism which swept like a flood over Japan came in the 1890s, which brought the already mentioned order of 1899. The second was the period of the Pacific war. Under the pressure of this tide the Mission Schools were cut off from their supporting boards and were forced to support themselves. In order to do this the schools, for the most part, literally became factories for mass-education, thus aligning themselves with the national capitalistic interests. This resulted in the secularization of the schools. The change of nomenclature from Mission School to Christian School, was a phenomenon of this time. The Christian schools preserved themselves by this guise and by restating their objectives in harmony with the current nationalism.

These factors are the phenomena making the crisis of the Mission Schools.

3. *The Standardization of Education.* The crisis of the Mission Schools is, in a sense, however, only a part of the general crisis of education. The school had its origin, as the etymology implies, in "leisure." This indicates that the schools were for the people who had leisure time for cultural pursuits belonging to well-bred families or to the rich classes, not compelled to engage in daily labor. The rise of the bourgeoisie in modern times added another function to the school by making it not only an institution for the acquisition of culture but for preparation for a future vocation. In time this Realism in higher education found a counterpart in the elementary schools for the poor. Here the children of the laboring class were taught the three Rs.

In the present day the schools have become little less than factories producing men, a product, rather than serving as institutions of culture producing humans, persons. The schools have been deprived of their autonomy, being subservient to the higher schools and to the business world. Mission Schools

are no exception to the general tendency. Penetrating into the Mission Schools this subordination to business and the related impersonalisation have deprived them of their personal touch with students and of their missionary power.

4. *New Educational Ideas.* Mission Schools, as private schools, can be considered under one of the three types of private schools: (a) The "charity-type," (b) the luxury-type, and (c) the ideal-type. Generally speaking Mission Schools are of the charity-type. In some mission fields we still find examples of the nineteenth and early twentieth century type of school. In Japan, with the increase in importance of the government elementary and secondary education, Mission Schools lost their charitable character.

At the same time the ideal type private school is only possible on a sound financial basis and it is beyond hope that the weak Japanese churches can provide adequate support. This forces private schools aspiring to the ideal to become, instead, luxury-type schools. This trend was most apparent during the inflation after the surrender. The social confusion caused by the defeat had as a by-product the influx of large numbers into the Mission Schools, but these were almost entirely from the well-to-do classes. Poorer families could not afford the cost of Mission School education for their children. This state of affairs continued until 1950 and then the number and quality of applicants showed a marked decline. This was, of course, because of the recovery of the government schools about that time.

In this situation private schools face difficulties on two sides. On the one hand there is the ever-growing dependence upon the well-to-do classes for financial reasons, and on the other hand they must cope with the post war development of the concept of the "community school" in the public school system. This concept of a "community school" is a tremendous revolution in Japanese education. The democratic counterpart of the totalitarian school of former days which was a government agency, this was imported from the United States and has taken firm root here since the war.

There are of course some who still prefer a private school, but with many, especially the conscientious intellectuals, the legitimacy of the community school has been established. This means that the Mission Schools have lost some of their appeal to the general public. This means that *the underlying philosophy of education has experienced a radical change*. This can perhaps be expressed in a few sentences: (a) Education must not be charity but a *right*. (b) Education must not be a luxury but a *necessity* for all. (c) Education must not be an instrument, a means, but an *end* in itself.



If these statements express what the new philosophy of education implies then the Mission schools cannot help but be embarrassed by the cause of their existence. And, at the same time, they find themselves at a loss as to how to adjust to the new situation; how to respond to the new demands.

5. *The New Idea of Missions.* But at this point there is another consideration. It is a new idea of Missions. As indicated the conception of *mission* implicit in the Mission Schools is typical of the nineteenth century, that is, a conception associated with capitalism and imperialism. This is not in harmony with the ecumenical conception of Missions, and the Mission Schools in Japan have not yet sensed the discrepancy. They have not readjusted their relationships to Mission Boards and the indigenous churches and have not considered their responsibility to the ecumenical Body of Jesus Christ. *Serving the wealthy classes in disregard of the poor, and assuming little responsibility for solving national problems, they are zealous of their own preservation as institutions.* This is the most dangerous aspect of the crisis of the Mission Schools.

### Reorientation

Having considered the problems at length we must come to some conclusions. There are two factors bearing upon a solution that must be considered.

1. *The Educational Function of the Church.* The Mission School must find a place in the total educational program of the Church. The educational function of the world wide Church expresses itself in many forms and means. That which sustains the Mission School must be this world wide Body of Christ and not the so-called mission boards. *The schools must recognize that they are instruments through which the Church fulfills its educational function. The local churches must, in turn, recognize that the Mission Schools are not outside the Church but a functioning part of the total Church.* Notice here that the unchangeable educational function of the Church will find varied expressions according to the problems which the Church confronts in the concrete historical and social situation. The relevance of the Mission School must be determined in terms of its adequately meeting these situations. The Christian Schools of Japan, by this standard, have not reached the ideal.

2. *Missionary Responsibility.* Then are Mission Schools obsolete? Such a hasty conclusion is not justified. The time of Mission is *not* over. Mission is the fundamental function of the Church, unchangeable to the end of history. But this is not the Mission of previous centuries. It is the responsibility for communication of the Gospel and transformation of peoples and social relations.

This responsibility is conferred upon the ecumenical Body of Christ by its head, the Lord. This responsibility of the Church is ecumenical, but at the same time indigenous ; universal, but at once local. *If Mission Schools are marching in step with this campaign of the Church Militant, they can well be called Mission Schools.*

These Mission Schools can also give life to the secular schools which have lost their function in the cultivation of human persons, because in the Gospel the unique condition of man is revealed and this is the only solid foundation for education. *But to take up this responsibility the Japanese Mission Schools must first repent, humbling themselves before the Lord.*

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**"Let the Meditation of My Heart Be Acceptable in Thy Sight"**

The Bethlehem stable was a rough shelter, but warm with human and divine love. Joseph hovered protectingly over Mary. While one of the wise men presented his gift, others gazed at the infant child. One of the shepherds knelt before the Child of God, one stood at the door, and one gazed in reverently from the window. Adoring angels guarded the little group. From the shadows a child, two women, and a man looked on. The choirs sang the Gloria. Then as Kumamoto San sang a virgin's lullaby, tender and rich, all knelt. The scene closed. The audience stood as the senior high choir triumphantly sang the Halleluiah chorus. A minister pronounced the benediction.

The last scene of Hokusei's Christmas program was over. A quiet audience left reverently. Fifteen hundred students had seen the Christmas story enacted during two performances, and at a third alumnae would find their hearts reawakening to an old message, while parents would hear it, some for the first time and some as a long loved story. Who could say in the hushed stillness which hearts would seek their Lord in praise and adoration.

Many had worked lovingly to bring Christmas to Hokusei. Music teachers and choirs had spent long hours in practice. Those in the tableaux had been patient through tiring rehearsals. Tiptoeing stage crews had pinned up the Bethlehem backdrops, placed stable walls, and arranged electric lights and candles for soft back lighting, accomplishing their tasks in the intervals while the choirs sang. Equally conscious of their responsibilities had been the two girls in charge of overhead lights carefully pencilling off each number against a marked program, the two whose place had been in the rear audience tending the spot light, and the messenger who kept the cast moving on time from the dressing room. The home economics department had had a heavy responsibility for costumes. The art teacher and his young assistants had kept the art rooms cluttered with buckets of paint and finished lengths of scenery. To many of these their efforts had been an offering of loving devotion to the Christ Child whose story they had helped to present. Through their hearts had run a prayer that the service should be a fitting worship offered to the king.

*Contributed by Dorothy M. Taylor*



*Where does Christian education start? At what age can a fruitful piece of evangelistic work be done through teaching? Here is a penetrating article that suggests—and illustrates—ways and means of effective educational evangelism in primary school work. All who work in, or have questioned the value of, mission schools will want to read this.*

## Evangelism Through Christian Elementary Education

DOROTHY STOUT

I am writing, not as an expert giving advice, nor as a successful missionary boasting of technique, but as a raw recruit in the Christian mission field, having been in Japan for only 3½ years. What I have to say is chiefly a witness, not advice—a witness to the power of God's Holy Spirit to work through weak human institutions and weaker human beings. I approach the subject "Evangelism through Christian Education" from the standpoint of the Elementary School, which roughly takes in children from the ages of 6 to 12.

### Defining Christian Education

First, I think, we need to define Christian Education. I would like to quote from a lecture by Evelyn Underhill on the subject of "Education and the Spirit of Worship," as follows:

"It seems to me that the fundamental question at the present time is really this: which is education going to be—God-centered, and so, conscious of mystery, coloured by worship, essentially objective, humble, disinterested: or man-centered, conscious of human claims and opportunities, and poised on material progress, self-expression, the exploitation of the world in the interests of men? Education must take one of these two paths. It will concentrate on the useful, the this-world, the concrete—will accept a man-centered culture, with the dreadful cheapness and flatness that goes with it—that hard, utilitarian form of humanism which is really a disguised animalism, since it leaves out the human spirit and its powers and deepest cravings—or else it will stand firmly for a God-centered culture; a culture which does justice to the noblest longings and deepest intuitions of mankind, which looks beyond the

here-and-now, relates Time and Eternity, and is informed by the Holy Spirit of God, and through that indwelling Spirit, seeks to interpret all of life."

To me, the choice is clear. Education must be God-centered. Christian Education must be doubly God-centered. Christian Education in a mission field must be triply God-centered.

God is truly approached and known only through our Lord, Jesus Christ. Therefore *the Gospel, the spreading and making known of the "Good News" of Jesus Christ, the winning over to the Christian faith—or in other words, Evangelism—should be the very heart of all Christian Education.*

### Three Paths of Educational Evangelism

The next question is how may one go about achieving this aim with small children—this aim of leading them to Christ and of getting them to see the whole world as God-centered?

I would like to suggest three ways which are effective for children, no matter how elaborate or how simple the equipment may be, no matter how large or small the system is, no matter whether it be a formally organized daily church school or an informally organized weekly Sunday School. Naturally, these factors will affect the results to some extent, but the methods to be used are still the same.

These three ways are to give the child knowledge of Christ, experience of Christ, and an atmosphere of Christ—or in other words, *Christian Knowledge, Christian Experience* and *Christian Environment*. In Japan and other mission fields these three factors must be given to the child wholly while he is at school, as his home and life outside of school will be almost completely lacking in them. Briefly, let us outline how these three contributions may be made to Japanese elementary school children through Christian mission schools.

### Christian Knowledge

The giving of the knowledge and facts of the Bible and of Christianity at this early age is based on sound child psychology which tells us that what children learn with their minds while their minds are still fresh and uncluttered is what they are most likely to retain throughout their lives. That is why our Roman Catholic educator friends say, "Give us the child for the first 12 years of his life, and the world may keep him for the rest of his life, but he will always belong to us."



*The formal teaching of the content of the Bible in which the child becomes familiar with the famous hero stories of the Old Testament and the life and teachings of our Lord in the New Testament, and has his own relation to these facts revealed to him, is best done through regular and progressive Bible classes within the school curriculum.* These classes may be made more interesting and more real to the children by the use of modern visual aids such as movies, pictures, and slides, and by the wise use of suitable drama and plays based on the Bible, in which the children both see and participate.

### Christian Experience

The second contribution which Christian Education can give children is Christian experience. This part of the child's education is highly important and aims to help the child relate the truths that he has learned from Bible study to his own personal life. *The whole emphasis of Christian Education at this early age is on helping the child to form a relationship between himself and God, the Father*—a relationship as real and as conscious as the relationship that exists between himself and his parents. For the child, this relationship between himself and God, is Christian experience.

The chief aid in this for growing personalities is participating in regular and truly reverent worship of God. We are told by some modern child psychologists that children remember 10% of what they hear; 50% of what they see; and 90% of what they do. Therefore this actual participating in a relationship with God is much more important than is realized by most Christian educators. Furthermore, worship is the perfect "self-expression method" for children as well as for adults, because *worship gives the Self a wide-open field for release and expression, but at the same time always gently reminds the Self that it is Creature not Creator!*

At St. Margaret's School in Tokyo an attempt to take care of this regular habit of worship for our pupils by having daily morning worship services in a children's chapel where the environment stimulates as many of the child's senses as possible. Children at this age are tremendously open to impression received through their five senses.

We find that the sight of the special colors of the Christian year which remind the child of the great events of the Christian religion; the sight of the Altar with the Cross reminding the child of God's love for him; the flowers which remind him of his love for God; the candles, of his duty to shine in the world for God; the hearing of the best and most beautiful of the traditional

Christian music; the participating in the singing of those hymns intended for children; the memorizing, repeating together or singing together of the great prayers and beautiful psalms of the Bible; the listening quietly to inspiring talks on the great Christian saints; the kneeling and speaking silently in the child's own words to God—or in unison with others thanking Him for all that he has—all of these are means whereby the child gets an impression of the majestic glory and loving care of God, and at the same time learns how to approach God in a satisfying and joyful manner.

Besides these daily worship services there is a special and longer one on Sunday, and blessings are said by the children each day at their noon lunch. In addition, the children are urged to worship in their homes and during the vacation times, by being given specially prepared books of prayer, written in children's language, suggesting things to pray for and occasions or times to pray. *Children cannot be expected to take the initiative in this matter. They must have constant encouragement and guidance.*

Critics may say that such forms of worship are just meaningless habits to the child—but so are practically all of the habits which he must learn in childhood. However, secular culture demands that he learn them in order that he may fit into secular society. Should we not be as wise in the Society of the Kingdom of God? The child is born with neither the habit of worship nor the know-how of worship of the true Christian God. He must be taught it and allowed to experience it until it becomes a habit. In a mission field, he will certainly not learn Christian worship at home. The only place he can learn it is under the auspices of the Christian Church and Christian School—and wise, indeed, is that Church and School which feeds this habit and lets it grow deep into the soil of the soul of a little child. Against such a spirit of worship, the flesh, the Devil, and the world have no effective weapons.

### **Christian Atmosphere or Environment.**

This is the third evangelistic method in Christian Education. For Elementary children, it is composed chiefly of three things, namely: the physical surroundings, the activities going on, and the Classroom teacher.

As for the *physical surroundings*, they may be elaborate or simple, but they must be joyfully reverent and must confront the child, constantly, with God and Christ. The presence of a chapel in the heart of the school life whose atmosphere, color, and beauty is warm and attractive; or an ordinary bell which calls the children to think about and worship our Lord; religious masterpieces of a nature



appealing to children hung in the classrooms and in the halls, all have a powerful and immeasurable influence upon growing, sense-loving children.

*Activities* going on within the school life ought to reflect the best in Christian service, and Christian love of God. Among such activities which our Elementary students have most enthusiastically taken part in are: the self-denials during Lent to save money for their Mite-Box offerings at Easter; the gathering of clothes for the relief of the Kyushu flood victims; the gathering of books and magazines for the mission work Japanese Christians are doing in Okinawa; the participating in the making, during their sewing and art classes, of yearly Christmas presents for all the children in a Christian Home for Children or Lepers in Kusatsu; the helping on Sundays to arrange their classrooms to accommodate the neighborhood public school children who use them for Sunday School, and, finally, the participating in the main celebrations which take place in the school life, centering around the great Christian memorial days of Christmas, Good Friday, Easter, Ascension Day and Pentecost, when all things including classes are subordinated to the remembering of these events and to the giving of thanks for them.

### **The Christian Teacher The Key!**

However, *the most important element of all in this Christian environment, certainly the most important for children, is the Classroom teacher.* In education which seeks to center the world and all the knowledge in it around God, it is imperative that not only the policy makers, the head teachers, and the Bible teachers be Christian, but also, and most necessary of all, that the classroom teachers be Christian. If we fail here, we are failing in the foundation stone because the child and the teacher in every culture, but especially in Japanese culture, have a tie of association, closer in many cases than that which the child has with his own parents. Unconsciously, at this age, the child imitates and absorbs everything in the teacher, including his interpretation of and outlook on life, his beliefs, his mannerisms, and *to a large extent the child becomes what his teacher is.*

It seems to me that here is a place where the foreign missionary teacher might be of some use—in living and working with, in helping to lead the Japanese teachers to grasp the true Christian concept of this world—to help them to believe with their whole being that this world is the work of God, is indwelt by God, and is a means of serving, knowing, and glorifying God—to see that all other facts about the world are subsidiary to it, and unless they are

related to this primary truth, merely serve to bewilder us.

For if the teacher's own point of view of the world is "The Lord is high above all people; and his glory above the Heavens", he will give almost unconsciously in and through the most practical subjects he may teach an interpretation of life and an introduction to life, which is through-and-through Christian and evangelistic. *Such a Japanese classroom teacher can do more for the spread of Christianity, in Japan, than all foreign missionaries put together.* There are such Christian teachers available in Japan if the Christian Mission Schools care enough to search for them, find them, and encourage them along this way.

To sum up, I would like to say this concerning the results of Christian Education. I honestly believe that *figures and statistics when related to souls on their walk toward God are as deceiving and as full of danger as is Satan himself.* I am sure that Satan is supremely delighted with the way Americans, in particular, worship statistics. In the mission field, if they are low, we fall into frantic, ineffective use of any and all worldly techniques or else into utter despair, discouragement and lethargy. If they are high, we fall into even worse sin—spiritual pride and satisfaction.

As far as the results of Christian Education at the Elementary School age are concerned, the worker in this field must be content to work with growing seedlings, be they ever so tiny, ever so hard, ever so stubborn. The beautiful, full-blower flower of a baptism-seeking Christian is seldom for him. To be constantly looking for flowers to pick at this age is to humanly rush the quiet, steady growth which God, Himself, ordains in all of His creatures. *The final decision of each child, or for that matter of any soul, to become a Christian is in the hands of The Holy Spirit and there we had better be content to leave it.*

God works through us missionaries, yes! God works through our institutions and organizations, yes—but praise be to His Holy Name, He is bound neither by our successes nor our failures.

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"In re-thinking Christian schools it must always be with a deep sense of gratitude for their past. Without them the Christian movement in Japan would not be as it now is. In the early years they rendered invaluable pioneering service; through them the Christian faith was carried to the next generations, and in them the leaders of the churches have been trained."

Dr. Charles W. Iglehart  
*in the JCQ, Spring 1953*



*The Christian universities in Japan face peculiar and pressing problems—but at the same time have an unequalled opportunity. Here in a few pages a well known professor of Arts points up the present situation in clear fashion and points out areas of need—and paths for exploration.*

## Christian Emphasis in University Education

HUGO MUNSTERBERG

In this age of crisis in which we live, it has become increasingly necessary to re-examine all areas of life. Among them, one of the most vital is that of education, particularly university education, if the future leaders of the world are to solve the many problems which confront the world today. We as Christians are, of course, concerned with finding specifically Christian answers to these problems. In America, some Christian university professors have formed a group which has held several national meetings and is editing a new magazine called the *Christian Scholar* in which the peculiarly Christian contribution which they can make to university education is being discussed.

### Traditional Concepts Inadequate

The traditional Christian university both in America and in Japan has been one in which the institution was more or less like a secular school with the Christian character of the institution seen primarily in the fact that a devotional service and a Bible course (both or one of which was frequently compulsory) were offered. In many schools, although by no means all, there was also more emphasis on friendly relationships between faculty and students as an expression of Christian love in action. But fundamentally such a school was not much different from non-Christian schools, for the primary concern was with academic standards, scholarly achievements and the pursuit of objective truth. The Christian features were in most cases little more than an afterthought which in the eyes of many faculty members as well as students were of no interest or value and simply interfered with the true function of the university.

Increasingly, thoughtful Christians have found this type of Christian emphasis inadequate and now feel that *a university can only call itself Christian if all its aspects are permeated by Christian thinking*. If God's self-revelation in Jesus Christ is the ultimate truth then we as Christians can not follow the so-called objective approach because we are committed to one truth which is the only

truth for it was revealed to us by the Son of God himself. Both the gospels and the epistles of St. Paul emphasize over and over again that it is Christ alone who is the way and the truth, that without Him there is no light and without knowing Him we live in darkness and ignorance. If this is so, then our whole lives, not just one small sector of them, must be transformed by this knowledge and *all areas of university life must be affected.*

### Three Areas of Distinctive Emphasis

In considering this problem, it seems to me that there are three areas in which the effect should be felt: *first*, the relationship between the administration and the faculty and the faculty and the students; *second*, the place which Christian worship has in the life of the university; *third*, the academic program itself.

In the first area it seems to me that *a far greater element of human concern for the different members of the university family as fellow Christians should prevail.* The inequality of salaries which exists between Western and Japanese and the Japanese themselves seems to me wholly un-Christian. The pay according to academic prestige rather than the need of the individual is inspired by purely secular considerations and not by God's justice and love. The dictatorial attitude so often assumed by administrators is an expression of the sinful pride of fallen men and not an expression of Christian humility and love. The open or subterranean struggles for power between men or cliques are not in the spirit of Christ, and such differences should be resolved in humble, prayerful devotion together rather than in the victory of the more powerful. In dealing with students, both administration and faculty should try to see the whole person as a child of God rather than just a pupil in the class, and far more personal and loving concern for each one of them should be shown by both faculty and administration than is usual in most so called Christian institutions.

Secondly, *the Christian worship service and the Christian activities in the college community should be central events in the life of the university*, not minor adjuncts which are ignored by the majority of the faculty and students. It seems to me especially important to have all the faculty members not only present but actively participating in these activities so that their Christian witness may be ever present in the eyes and the minds of the student body. Only too often the blame is placed on the Chaplain in charge of services if they do not attract sufficient attention. Certainly these services should be made as appealing as possible but it seems to me that this is to miss the main purpose of a worship service which is performed to thank and praise God and not to entertain us.



The same is true of religious conferences, Bible study groups, Christian discussion groups, social action groups and other activities which might be undertaken on the campus of a Christian university. They should not be considered merely as an extracurriculum activity undertaken by a small minority of Christian students, but they should get the whole hearted and enthusiastic support of the administration and faculty. Students who actively participate in them should be encouraged and given preference for scholarships and other aids offered by the university. The faculty should regard these activities as a vital part of their university work and there should be no doubt left in the mind of new appointments that *this type of Christian witness is one of the requirements of being part of the Christian community at the university.*

### The Centrality of Christian Truth

The third area is that of the academic program itself. It has often been said that science is purely objective and that at least in this area of knowledge no specifically Christian outlook could be stressed. Yet it is precisely in the discussion of the basic assumptions of modern physics that a truly Christian outlook could be shown in pointing out how the most recent developments in scientific thinking completely disprove 19th century positivism and far from contradicting Christianity, tend to affirm it. It should also be pointed out that science provides insights and tools but not values which must be supplied by religion and philosophy. But it is in the fields of the social science and humanities that the true difference is seen most clearly. Here the Christian scholar should show the relevance of Christianity to these fields of study. Most recently the great British historian Arnold Toynbee in his "Study of History" has shown how religion lies at the very heart of our civilization; Herbert Butterfield has shown how history and philosophy can be studied from a peculiarly Christian point of view; Arch-bishop Temple and Reinhold Niebuhr have shown the relevance of Christianity in considering our social and economic order; Emil Brunner has explored the Christian concept of social justice in his *Justice and the Social Order*, and many others have shown the relevance of Christianity to social studies.

In the humanities, too, the Christian approach should be brought out by stressing the tremendous importance which our Christian heritage has had upon the development of Western civilization. The thoughts of St. Augustine, St. Thomas, Pascal, and Kierkegaard should be considered as worthy as objects of study as those of Aristotle, Plato, Kant and Hegel. The discussion of the arts

should emphasize those works which are peculiarly Christian, be they the Gothic Cathedrals of the Medieval period or the paintings of Rembrandt, Gregorian Chants or the St. Matthew Passion of Johann Sebastian Bach, the poetry of Milton or the sermons of John Donne. This does not mean that non-religious works should be neglected or denounced but that the Christian inspiration of the religious works should be emphasized and that particularly in specialized courses, these works should be selected for more detailed analysis. In all these areas *the attempt should be made not only to show the relevance of Christianity to all aspects of our life but the central position which Christian truth has in all our thinking.* Only if we attempt to do this in all our teaching can we talk of our universities being truly Christian institutions.

### Witnessing Christian Professors the Basic Requirement

The most important difference between a secular and a Christian University, however, lies in the instruction itself. To begin with the professors chosen and the fields emphasized should reflect a truly Christian concern. Too often the requirement that professors be Christian is interpreted to mean that they have a loose connection with some Christian body which, especially in the case of Western professors, may mean nothing at all. *Care should be taken to see that the professors appointed are active Christians who will be witnesses to their faith.* As has been most recently demonstrated by President Pusey of Harvard who, due to his Christian commitment, has appointed some of the outstanding religious thinkers of our age to this university which had for decades neglected Christianity, the administration, in choosing a faculty, can do a great deal in emphasizing or de-emphasizing the Christian character of a school. Bible study and theology should not only be built up but should also be vitally related to all parts of the academic program.

As for the teaching of the courses themselves, *the Christian professor should attempt to present his material from a Christian point of view and to relate it whenever possible to the truths of the Christian faith.* Naturally there are many technical courses in which the presentation of the material can not differ greatly from that of ordinary universities, but in practically every field there are times when this specifically Christian point of view can be brought out. This was most clearly brought home to me when a colleague of mine, strongly committed to an international point of view, rewrote the entire series of text-books used in the English instruction of Japanese middle and high schools in order to emphasize international understanding. If a man inspired by a secular belief can do this,



we Christians inspired by God's own truth, should be able to do likewise. Another good illustration of this point I found recently in teaching German. The text-book said that in Germany the children looked forward to Sunday because they got something good to eat and that they liked Christmas because they received presents! These were the only references to Christianity in the entire book. Certainly there must be other aspects of Christian life in Germany which could be presented to the Japanese students in their quest to learn about Western civilization. It seems to me that *the most crucial area in which the Christian professor could make a significant contribution towards Christian education is that of writing text books which reflect a Christian point of view*. Only if such books and outlines are available will we be able to present our material as Christians. We must ask the Christian Educators of Japan to address themselves to this problem and thus help create truly *Christian* universities.

### Institutions — A Voice in the Wilderness

"I have become more and more convinced during the past few months that we can go too far, and even off the deep end, in trying to apply 'lessons from China' to Japan. To be specific, I fear that too deep a prejudice against institutions is being built up for the future good of our work in Japan. The social, cultural and material background into which Christianity is being introduced in Japan is not that of China between 1900 and 1950.

"I, personally, have been historically connected with rural work here. I have been on guard (probably too much so at times) lest the educational institutions swallow up the budget which should go to evangelistic work in pioneer areas; and so I think my observations on the institutions can be considered objective.

*"As one goes about the rural prefectures in Japan today, and visits the churches in the small cities and country towns, one finds that over two-thirds and often up to 85% of the church members have some connection (direct or indirect) with one of the mission initiated institutions. The members or one of their parents have usually been educated in a mission school, or they went to a mission kindergarten, or were brought up in a mission social service institution . . . These institutions are breaking up the difficult Japanese soil for Christianity in a way that has not been achieved otherwise up to this date.*

"A church which is too highly subsidized will die on its feet; but this is not true of educational institutions which can often do their job as evangelizing agencies and trainers of Christian character much better with the smaller classes and individual attention which are feasible if larger subsidies are granted. . . .

*" . . . the 'Christian School' seems to be the only avenue for breaking down both the Buddhist ways of thinking and the material scientism. Progress is slow, but the Christian schools and social service institutions are helping to break down anti-Christian prejudices and break up Buddhist ways of thinking that are incompatible with the new wine of the Christian Gospel."*

Alfred R. Stone in a letter to Dr. D.H. Gallagher  
Quoted from a report of a Discussion Group on  
Christian Schools in Japan of the Interboard  
Committee for Christian Work in Japan, March  
19, 1954.

*The Japan Christian Quarterly asked the missionaries in the numerous Christian schools over Japan to "report" on the Christian emphasis in their schools. Here are the reports that we received. These articles clearly show that our schools are evangelizing agencies as well as training centers. We think that these pages indicate a new stress on effective witnessing.....*

## Campus Evangelism

### A REPORT FROM SIX CHRISTIAN SCHOOLS

#### I. Christian Students "Lead" at Aoyama

JOHN H. SKILLMAN

The University Religious Committee at Aoyama Gakuin is charged with responsibility for planning and carrying out Christian strategy in the university. It is organized by the faculty and has been composed entirely of faculty members until recently when three students were invited to participate in the meetings to give a definite link with the student Christian activities. Including the university chaplain, there are six Japanese and three missionary members, and the three student representatives (President of the YWCA, President of the YMCA, and the Director of the Joint YW-YM activities).

##### *The Program within the Course Curriculum.*

1. *Introduction to Christianity* is a basic course required of all first year students and is intended to give students an understanding of what Christianity is and an appreciation of Christianity, and, indirectly, to lead them to make a decision to accept Christ. This is the only required course in Christianity in the university and in some cases is the only opportunity to reach many students with the Christian message. Since not all students attend voluntary Chapel, regular worship services to be held once a month as a part of this course are being considered by the faculty.

2. *Electives.* Classes in the Christian Studies Program are now open as electives for students of all departments within the university. Where previously students of other departments had only the Introduction to Christianity course and an elective, English Bible, open to them, they are now able to pursue study of Christianity more deeply. However, since required courses in each department almost entirely fill the students' schedules and the units received are not counted



toward filling graduation requirements, most students may still be expected to choose electives within their own department. Nevertheless, the way is open to take courses in the Christian Studies Program and receive units on their school record.

3. *The Future.* There has been and will continue to be considerable discussion about the fact that though at a Christian school Christianity should be the heart of the school program, it is in reality only the heart of the extra-curricular activities, and within the course curriculum it holds a very small place. Religion is recognized by the faculty in general as being something in which students need to be educated in order to live full lives, but how this educational need might or ought to be met within our school remains an unsolved problem. An increase in both the number of hours within the General Education courses, either as required courses or limited electives, and in the number of Christian courses open to upperclassmen as electives is under consideration.

*The Program outside the Course Curriculum.*

1. *The Student Christian Organizations.* The YWCA and the YMCA have united on our campus into one active body, and though each has its own President, practically all activities are sponsored jointly. *We have finally awakened to the realization that the most powerful evangelical organ at our school is the Christian student himself.* Dedicated Christian students witnessing to their own experience with God exert more influence on non-Christian students than anyone or anything else. The Christian faculty in a crowded church-related school can not be expected to reach every student and guide each one personally in his spiritual life. However, replies to our religious survey indicate that from 15 to 25% of our students are Christians (although only about 10% have received baptism), and these can and in many cases do reach their fellow students helping them to come to know Christ as their own Saviour.

This past year we have endeavored to harness this power and use it to reach out to more students than ever before. In April of last year fifteen groups were formed within the YW-YMCA. Fifteen outstanding Christian students were elected to lead these groups with one Christian faculty member as adviser for each group. The other Y-members chose whichever group they would enter. All entering students who indicated interest in Christianity (over half of the entering students express favorable interest) were encouraged to enter one of these groups.

Each group had a dual purpose; the nurture of all students within the group in the Christian faith and evangelization of the non-Christian students both inside and outside the group. Entering students, who generally know only

a few other students and are somewhat lonely, were taken into a friendly group and quickly made to feel that they "belonged". Group sizes varied from ten to twenty-five. Activities varied greatly from Bible study, discussions, recreation, social service projects, to a combination of many of these. The real importance of this program seems to lie in the organized effort to reach all students who express interest in Christianity when they enter school and to draw them into a vital, interesting, and Spirit-filled Christian group.

2. *The Chapel Services.* Daily, thirty minute, voluntary chapel services are held, as well as special services at other times. Though not the most important part of the Christian emphasis program, the chapel services are very important. Over forty Christian faculty members participate in leading the services. Once a month one of the faculty of the Christian Studies Program speaks on one topic at several chapel services during one week. Also about once a month leading Japanese pastors, evangelists, or foreign Christian leaders, are invited to speak in the chapel or at a special service. Students participate through special music and occasionally as speakers.

3. *The Faculty.* When discussion of Christian schools arises, we hear statistics regarding the percentage of Christian teachers on the faculty, percentage of Christian students who enter the school, and percentage of Christian students at graduation time. However, quantity is of little value without quality. *Schools have a strong Christian emphasis with even less than 50% Christian teachers, provided the quality of those teachers both as Christians and as professional teachers is high.* At Aoyama Gakuin we are continually seeking outstanding Christians for our faculty.

The Religious Committee also brings men such as Dr. Brunner to speak to the faculty, plans Faculty prayer meetings, Bible study for office employees, and other special meetings such as retreats.

4. *Adviser System.* All students are given an opportunity to select a faculty adviser each year, to advise him concerning any problem which arises in scheduling, finances, study, social life, etc. These advisers are chosen from full-time faculty members, most of whom are Christian, and this system is considered a part of our Christian emphasis on the importance and value of each individual.

5. *Counseling Hours.* Every member of the University Religious Committee has a definite two hours each week reserved for personal religious counseling. These hours are posted and students are invited to use the time.

6. *Religious Surveys.* As a means of continually improving our religious program, the Religious Committee every year prepares a survey to learn students'



attitudes and problems in religious matters, and a study is made every year of each entering student's religious background.

7. *Bible Study and Discussion Groups.* Many Japanese Christian teachers and most all missionary teachers have Bible classes or Christian-centered discussion groups. These groups are organized mostly at the request of students. Some missionaries have as many as four such groups.

*Conclusion.* The critical evaluation of and deep concern for this Christian program on the part of sincere Christians among both the students and the faculty at Aoyama Gakuin University is a very healthy sign. *We can expect continual improvement and intensification of the emphasis on knowing Christ and helping others to know Him.*

## II. Retreats are Valued at Kinjo

MARY F. SMYTHE

The Christian emphasis in Kinjo begins with those in the highest positions in the school. The completely consecrated, enthusiastically evangelistic President Ichimura sets the tone for the whole institution, and gives it a tradition of spirituality and evangelistic zeal which has gone on steadily since his death a year ago.

Every Monday morning at seven thirty there is a half hour prayer meeting at the High School. Most of the teachers attend this, and it is usually a real meeting of prayer with a short speech. On other mornings there is a brief teachers' prayer meeting before the Chapel.

This daily chapel service is twenty minutes. The girls are in their places and perfectly quiet five minutes before the service begins. Once a week this is led by a student, other times by a teacher or a special speaker. On the wall beside the platform hangs the motto for the year. For 1955 it is "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength and with all thy mind".

Each girl in High School or College has a Bible lesson in Japanese once a week. There are 3 full time trained Bible teachers in the Senior High School, two in the Junior High School and a minister who gives his full time to the Bible teaching and Christian work in the College.

There is a committee for Christian work, the *shukyobu*, appointed from among the teachers in each department, and a corresponding committee elected

by the students. These committees have frequent consultations and plan the special evangelistic services. For instance, the Senior High School had a whole day's "Retreat" for the first and second year students in November, with various meetings, some as a whole, some class by class and group by group, led by teachers and outside speakers. Also at the end of January, the Retreat for the third year students, the graduating class, was held. It made a great impression on the girls and was felt to be highly successful. In May the Senior High School has Religious Emphasis Week, with an early prayer meeting each morning, the chapel service lengthened to an hour, and another devotional service after school each afternoon.

Lists of all the churches in Nagoya and the neighboring towns are constantly revised and called to the attention of the girls. They are urged to go to the church near their home. There is a special "Go to Church Sunday" worked up in May and another in October. Over one-half of the 4000 girls went to church on that Sunday last fall. Over twenty students are Sunday School teachers in their home churches.

There is a Y. W. C. A. organization in the school which sponsors an early morning prayer meeting once a week. They also have a weekly meeting after school or during the noon hour. They make visits to hospitals and orphanages taking presents. At Christmas they go to jails taking Christmas cards and small presents from their homes. They also take an offering once a week at the regular morning chapel which is given to lepers, jails or reformatory work, Korean relief, or flood or fire relief. The December rendition of *The Messiah* by Kinjo Music Department in the big Municipal Hall has become a very important Christmas event for the whole city of Nagoya.

Perhaps Kinjo *Shuyokai*, Christian Retreats, have the deepest Christian influence among both teachers and students, of all Kinjo's Christian activities, many of which I have no space to speak of here. Retreats for the four-year College and the two-year College are held just as the vacation begins in July at Oi Conference Grounds. The simple building, an old hotel now owned by the Presbyterian Mission, U.S., is at a beautiful spot on a river, about a two hours' train ride from Nagoya. The meeting lasts three days with a carefully planned program of spiritual teaching, singing, group discussion and recreation. From one-third to one-half of the girls usually go, especially those who are seriously interested and ready to be influenced to become real Christians.

The Junior and Senior High School Retreats are held a little later in the dormitory of the College, six miles in the country, where the girls love to roam



among the hills and have an evening camp fire. The Christian students take an active part in planning these Retreats with the teachers' advice. Many of the High School girls are deeply influenced at this most impressionable time in their lives.

The Retreats for the Junior College Evening Department and the Senior High School Evening Department are necessarily shorter, as these girls are working. They begin Saturday noon and end Sunday evening. Last year they also were held at the College dormitory in the country. The Senior High School Christian girls worked very hard over theirs, planned the meals, made it all as cheap as possible, wasted no time on trifles, were deeply interested in the speeches and the Bible study, discussed the serious problems of their difficult and sometimes heartbreaking situations.

The whole Faculty has a Retreat just before school opens in September. There were 84 at the last one held at a beach hotel for three days. Here the teachers are drawn together in intimate Christian fellowship and get inspiration for the work ahead.

Even with all this Christian emphasis, girls go through Kinjo without becoming Christians, but many *do* have their lives changed while in the school. Many others, in later life, say that they did not know what Kinjo meant to them until they were out of school and facing adult life, often so difficult for a Japanese woman.

### **III. Literature Aids Evangelism At Kanto**

*RAYMOND P. JENNINGS*

In the Gospels there is the story of the feeding of the 5000. We often think of that miracle as we work here at Kanto Gakuin, for in all the departments of the school we have slightly over 5000. Our problem, as was the Master's, is to find bread in the "wilderness" to feed these multitudes.

The lower schools have strong Christian emphasis. The percentage of Christian teachers is high between 70 to 85% depending on the school. These schools are self supporting and have a good reputation. The University with over 2000 enrolled poses a difficult problem. The fulltime faculty is just over one-half Christian and less than 10% of the student body is. In close relationship to the University, with its Economics and Engineering colleges, is a girls' Junior College. Over 90% of the faculty here is Christian and over 20% of the students. Christian activities are carried on jointly under a Chaplain (the writer) a com-

mittee composed of representative faculty members, the pastor of the campus church and three students. The present program is five-fold.

*Required Courses* in Christianity are taught in each school year. These were reviewed and reorganized last year. The first year is a Bible course designed at giving the basic outline of the Faith; the second year is Christian History; the third year, Christian Thought; the fourth year, Christian Ethics. Teachers are selected to teach the respective courses who are trained in the field they are handling.

*Daily Voluntary Chapel* is held every morning at 10:10 and this year we have experienced record attendance. During the first eight weeks of school the chapel building (a converted Japanese Navy dining hall) was filled to capacity each day—close to 600 students crowding in. The cold season and examination periods have brought a much smaller attendance but compared with an average of less than 50 two years ago and about 200 the last year, the 1954-55 chapel is a great advance.

These chapel services are “organized”—that is, themes are determined and we endeavor to present the central truths of the Christian faith in simple, direct and above all, in orderly fashion. This, and our literature work, grew out of a comment of a non-Christian faculty member who remarked that he did not attend chapel because each teacher, speaking one day in turn, dealt with some “pet” theme or some scholarly, but inconsequential matter. Determined to avoid this “cafeteria” type approach we have selected the speakers carefully, giving them three or four days each. The themes for the first eight weeks of school were: The Mission School, What is Christianity?, Why Christianity?, The Bible, Jesus Christ, The Church, The Local Church, and How to Become a Christian. We also had a series on “What Christianity Means to Me” and two weeks each on “Hope”, “Faith”, and “Love” as well as other themes. Regular “Musical Worship” services are held. Every Saturday there is a student speaker.

*Christian Emphasis Week* is held each fall. Two years ago the theme was “Christianity and the Modern Day”. Last year the theme was “The Gospel of Love in a World of Hate”. Dr. Emil Brunner has been the featured speaker both times and outstanding ministers, missionaries, and Christian laymen have assisted. These weeks climax in “Decision Days” and results have been gratifying. Over 100 cards were turned in last fall. These include first decisions, requests for baptism, requests for introductions to local churches, and guidance. These cards are divided among teachers and nearby pastors (regardless of denomination) for “follow-up”.



Other evangelistic services are held throughout the year. We are just now setting up the follow-through on a meeting of Dr. E. Stanley Jones in which 203 cards were received. 122 were first decisions. Each of these will be contacted and introduced to a church. The statistics are not the *report*—only an indication of what is happening. The final *report* we will probably never know. Our aim is not the card but the life of the student, surrendered to Christ.

*Literature Evangelism* has proved most helpful, especially in the night schools where lack of time makes effective witnessing difficult. We are publishing two series of pamphlets that the students receive regularly. One, called "If I had Only One Testimony Series" is a set of attractive booklets written by our own teachers setting forth their Christian faith and experience. The other, called "The Student's Christian Life Series" deals with problems the students face. To date three have been published: "Cheating" (distributed before exams!), "Is That Right?" (several tests of Christian conduct), and "Boy and Girl Relationships". Students eagerly take and *read* these materials.

Recently we were troubled by the fact that more tracts were disappearing from the racks than there were students to take them. We investigated and found many students taking additional copies to send to friend and parents. Materials put out by NCC have proved effective too.

We have prepared, at the students' request, a list which we have distributed of some 70 books on Christianity in Japanese. Each student who asks for, and promises to read, is given a copy of one of the books free. Among those most frequently requested are *Pilgrim's Progress* and Sheldon's *In His Steps*. A special fund was set-up to provide a lending library for the Y.M.C.A.

*Voluntary Student Activities* complete the program of Christian emphasis. These include the Y.M.C.A., Bible Classes in English and Japanese, *Kyudosha Kai* (Seekers' Groups) and service programs. Many of our students teach Sunday School, lead neighborhood childrens groups and assist in near-by churches. Both Christian teachers and missionaries assist in these activities.

Voluntary study groups are conducted in the dormitories. It is from the dormitories, in fact, that most of our decisions are reaped. After our Christian Emphasis Week which stressed small group discussions, two dormitory groups of over 10 each continued voluntary meeting every night for a month until the Christmas vacation!

There are problems. Many problems. Christian faculty who will give adequately of time and effort are needed. More who will engage in counseling are especially needed. We must find a way to lift the student activities, especially

the Y. M. C. A., out of the *kurabu katsudo* (Club activity) classification they have gained for themselves. Facilities are scarce and inadequate.

There are promising signs. New interest. Unexpected support, even from non-Christian faculty people. Plans are in the making for a Christian Center building and Chapel. But most of all we have the lives which we see being changed everyday.

When a freshman enters Kanto University he is given four things. In an impressive ceremony he is told that he has entered a Christian school and is presented a pamphlet explaining the full Christian program, a copy of the New Testament, a hymn book, and, most important, the opportunity during his four years of committing his life to the Lord of Life. We can give him no greater gift.

#### IV. The Church is Central at Rikkyo

RICHARD R. MERRITT

A church-related school may be expected to have some emphasis in its work with students that distinguishes it as a "Christian institution". The emphasis may be upon having a large number of activities of a "Christian nature" in which the students may engage or upon having a large number of students engaged in "Christian" activities. It may be upon having a large number of faculty who are Christian or upon including a number of special courses with "Christian" content in its curriculum. Or it may be that the emphasis includes all of these. It will be noted at once that we have pointed out quantitative features as marks of emphasis; as indeed, they are all too often apt to be the focus of attention of those looking for "Christian emphasis".

Rikkyo may be able to claim all of these features and yet none of them or all of them together would not fairly indicate what the "Christian emphasis" at Rikkyo is. *The "Christian emphasis" at Rikkyo, a church related school, is to be found precisely in the degree to which this relationship to the Church is held to be central.*

We may lay ourselves open to dispute by stating that what is different about the "Christian emphasis" at Rikkyo is its church-centeredness; or, to state this another way, the church-centered emphasis at Rikkyo distinguishes it from other Christian educational institutions. Others may claim their institution is likewise church-centered. We would only say, "That may be so, but is the church held to be central to the same degree?" In other educational institutions



does the "Christian emphasis" aim to foster a like degree of interest in and allegiance to the Church, its worship and order, its Prayer Book and Sacraments?

A corollary or consequence of the emphasis at Rikkyo may be that it encourages the student to form a relationship with the parish nearest his residence, while a student in or near Tokyo, and after he graduates and settles down. This is not an inevitable consequence, by any means, but it is recognized that this emphasis on churchmanship is primary in Christian work with students at Rikkyo.

It may be said, parenthetically, that the Rikkyo emphasis is recognized to have both a distinct advantage and a distinct liability. The advantage is that those who may be interested in the Church—the *Seikokai*—are provided with a distinct pattern of activity to follow. The liability is that those who may not be interested in the *Seikokai*, may not find a pattern of Christian activity which is congenial.

*The Christian work among the students at Rikkyo takes place as the outreach of the chapel into the college community*; it is ancillary to what takes place in the chapel; it is as if the pulse of life that originates in the chapel can be taken in various corners of the campus where groups of students under Christian leadership are met together.

There are certain groups whose Christian activity and the life of the chapel are integral. These are the choir, the acolytes\* the ushers and the altar guild, numbering all together over a hundred students. Certain other groups, more "ancillary" to the life of the chapel, and whose membership may include many of above, are the Y.M.C.A. and the Brotherhood of St. Andrew. They are branches of what we know as "the Student Christian Movement", having their world-wide connections and being organized for activity much as their counterparts anywhere. They have a membership, respectively, of over one hundred and over two hundred and fifty.

In a church-related school, where the emphasis of the Christian work with students is chapel-centered, the work may be predominantly what is sometimes characterized as "pietistic"; that is, it may have but little relevance for the ongoing life of the student and the world about him. This possibility is recognized at Rikkyo, and it is intended, at least, to make Christian activity "relevant". It should be added, "relevant" intellectually, for while there is considerable study and discussion of real problems, there is little structured opportunity for 'practicing what we preach'.

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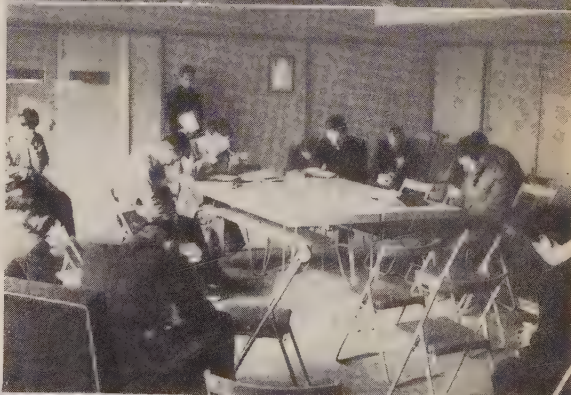
\* Those who serve the priest at the ministration of the offices of worship.

"Photofeature"

## ON THE CHRISTIAN CAMPUS

The contents of this issue of *The Japan Christian Quarterly* deal with what is going on on the Christian Campus in Japan. Here are a few pictures selected from those contributed by readers to "point up" what has been said. *Worship* is the center of the Christian Campus. In the top photo at the right students are seen entering the new Chapel at International Christian University. In the second picture a worship service at Rikkyo is shown (See page 138). Next, students at Seinan (page 140) are pictured gathered in a Prayer Meeting and below that dormitory girls at Kanto are seen in a weekly worship period. At the very bottom of the page primary school children at Kanto are shown singing (page 135). Through experiences of worship like this the Christian schools instill in their students not only an appreciation of Christianity but a real sense of the reality of God (See article page 119).

Through other activities such as Christmas programs, classroom work, through study and consecrated faculty the impact of the Gospel is brought to bear on the life and character of Japan's youth. See page 4 of this "Photofeature."







## MARKS OF

Some of the badges of Japan's numerous Christian schools. See the Article on page 150. Each badge has its own meaning and historical significance.



## DISTINCTION

Some of the badges of Japan's many school and related organizations. These are part of a collection of over 250 badges belonging to Miss Blanche Brittain.





- ① The 1954 Christmas program at Tokyo Women's Christian College.
- ③ Professor Muro teaching a class at the Rural Training Center, Hino, Chiba (page 186)
- ⑤ A study period in the library of Friends School, Tokyo, a school established in 1887.

- ② The Christmas Pageant at Hokusei Girls School, Sapporo, Hokaido.
- ④ A small discussion group during the 1954 Christian Emphasis Week at Kanto University, Yokohama (page 135)
- ⑥ Dr. Emil Brunner leading a discussion of teachers in a Christian School (See Editorial).

*Christian activity at Rikkyo begins with the primary school and continues through the post-graduate years of the college.* It is encouraged and directed in each of the schools by a chaplain, assisted by those of the faculty who are Christian and by the missionaries. There is a staff of six chaplains; the number of Christians on the faculty varies with the school, the entire faculty of the primary school being Christian whereas the faculty of the University is something less than half Christian, with perhaps twenty members being active in student Christian work.

Certain required courses and activities are maintained in all of the schools; in the university, for example, there is required Bible and Ethics in the first two years. Worship services are held to the number of twenty-four during the school week, and vary from highly "liturgical" to the quite "informal". In addition to required courses and to scheduled activities—of which the worship program is regarded as central—there is a good deal of informal contact between student and chaplains, Christian faculty and missionaries, all of which provides evangelical, educational and recreational opportunities for the student. Such contact takes place often in the homes of the personnel mentioned, as these are open at all times to the student who wishes to "drop in". Recently, there has been completed a new building, the "Chapel Center", adjacent to the chapel which provides meeting space for many of the gatherings that have heretofore been scattered about the campus, and will undoubtedly become more and more the physical center for student Christian activities.

There has been no intention to evaluate the emphasis, and certainly none to compare the emphasis at Rikkyo with that of other schools in terms of value-judgment. This is simply a statement of what we consider the emphasis at Rikkyo to be. It is clear enough that it springs from the nature of the church to which Rikkyo is related. It attempts to train churchmen faithful to that church; this is the distinguishing mark of Christian emphasis at Rikkyo.

## V. A New Focus At Seinan

*JOHN W. SHEPARD JR.*

The Christian program at Seinan Gakuin took a new lease on life with the appointment of Dr. W. M. Garrott as Director of Religious Activities two years ago. Dr. Garrott immediately began planning with his associates to restudy and reorganize the program of Christian activities on the campus. The restudy took the form of a detailed census of student attitudes and desires with regard to



Christianity. A comprehensive questionnaire was circulated among the students, dealing with problems ranging from their philosophy of life to their criticism of chapel programs. The response was by no means complete, but was sufficient to give some idea of student opinion. After the questionnaires had been gathered and tabulated, Dr. Garrott arranged for a two-day retreat for faculty and student religious leaders to study the results and discuss how the information might be most effectively used in the future. Out of this came a number of suggestions which were used in the program as it later developed.

With the above restudy as a basis, a thorough reorganization was attempted. One area in which many suggestions had come from the students was in regard to chapel. Beginning this year, the chapel hour was shortened to thirty minutes, and an effort was made to encourage better-prepared and more pointed chapel talks. The students requested the use of more music in the chapel. More time was provided for the singing of hymns and for special musical programs at the chapel hour. Regular musical worship services were planned, and a chapel choir was organized. More careful attention was given to the planning of all chapel services. An effort was made to procure speakers in advance, so as to insure better preparation. Special emphases were planned, as for example a series of talks on one subject, or a week of talks by one speaker. An effort was made to comply with students' requests for talks on certain subjects, as for example the relation of the Christian faith to social life. As a result there seems to be a greater interest in chapel this year, reflected in a marked increase in attendance.

Another area in which changes were made was in the curriculum of study in Christianity. All students are required to gain credit for at least three years in Christianity, and, until this year, all students were divided arbitrarily into groups and required to study within those groups. Furthermore, the courses were divided only very generally and taught largely according to the individual instructors' interests. There was no coordinated program of Christian study. Here, again, a study was made—this time of what was being taught—and an effort made to coordinate the various classes. The result was that the first year was given to an introduction of Christianity in general, and the second year to Biblical studies. In the first two years, the arbitrary grouping of previous years was retained. However, for the third year, it was decided to give the students a choice of a number of courses in which he might follow his own interests. The subjects of courses ranged from studies of certain books of the Bible, through biographical history, to the relationship of Christianity and con-

temporary problems. There has been considerable discontent in regard to the requirement of credits in Christianity, it is hoped that the better organization of courses and greater freedom in their selection will tend to reduce this feeling.

A third area of Christian activity on the campus is that of the Christian students themselves. We have about 150 Christian students on the Seinan campus, or more than 10% of the student body, but most of these are in the theological and kindergarten teachers' training courses. In the general student body Christian students are a very small minority. Their influence tends to be lost in the mass, and this fact is accentuated by the tendency of the Christian students to isolate themselves. Thus the Christian student organization becomes a tightly-knit fellowship group, with little outreach into the student body, and activity is stultified. This isolation is emphasized by the terrific pressure of time in student life which makes necessary specialization in extra-curricular activities—one is either a member of an athletic team, or the dramatic club, or the Christian organization. The attitude then develops that the Christian is a member of a certain "club" which carries on its activities, and that Christianity has nothing to do with other school activities. The Christian students, frustrated by this situation, develop a defeatist attitude.

Various suggestions and efforts have been made at Seinan to remedy this state of division and frustration. This year a large, comfortable room has been provided in our new chapel building as a Christian Life Center. Here the Christian activities of the students are carried on, but the Center has been placed at the disposal of the student body as a whole. It is open through the day, so that students may drop in during their free time to enjoy the easy chairs and record music. Here other groups, as well as the Christian organizations, have their activities. Here fellowship is encouraged, in a Christian atmosphere, among Christian and non-Christian students. It is hoped that out of this fellowship and the various activities carried on the students will sense that Christianity is not simply an activity or "club," but has to do with every aspect of student life. In combatting the specialization in student activities, it has been suggested that Christians enter various activities and make their witness in them. In the English Speaking Society the Christian influence has been strong, largely because of the leadership of a missionary. In the Glee Club, which is student-directed, the leadership of Christians resulted in a retreat which included Christian worship along with practice for the annual contest. In certain groups, particularly athletics, the participation of Christians is very rare and the Christian influence is very weak. The recent testimony of a graduate pastor who visited one of



the teams before a match and led in prayer is one indication of the possibilities of Christian influence in athletic, as well as other, activities.

As a special opportunity for student witness a Religious Focus Week, modeled upon similar efforts on American college campuses, was held at Seinan last December. This took the place of the special week of emphasis on evangelism in the chapel services which has been given in previous years. Instead of one speaker—pastor or missionary—a “team” of five speakers, including three laymen, was invited to take part during the week, each having the opportunity to address the student body in chapel at least once. The laymen were a professor of economics in a government university, a director of personnel relations in a factory, and a science professor in a Christian university. Aside from their general addresses, these men visited the classrooms for discussions with the students, and made themselves available for personal interviews and small discussion groups on the campus throughout the day. On one evening, a special program was held, in which a group of six students had a panel discussion on the subject, “The Crisis of Youth and Religion”, after which suggestions from the audience and, finally, criticisms from the “team” were heard. The most significant fact about Focus Week was that it was entirely directed by the students, who organized committees, planned the entire program, and presided in all the meetings. Those who took part in the preparations felt that it was a great help to them in their Christian growth, and more than ninety percent of the students in general who responded to a query regarding Focus Week expressed their approval, many writing that it was their hope that such a week would be planned each year.

Seinan was fortunate in the completion last year of Rankin Chapel, a beautiful, well-equipped auditorium seating 1,500. The auditorium is used not only for chapel and other school activities, but by the community for many public functions. It is our hope that Rankin Chapel will increasingly be used for a Christian witness, not only in the school, but in the entire Fukuoka area. Last fall, Dr. Emil Brunner was in Fukuoka for the meeting of the Japan Theological Society, and was presented in a public lecture on “Christianity and the World Crisis”, which attracted an overflow crowd in the auditorium. It has also been used for an evangelistic rally for churches in this area. With such splendid equipment and consecrated leadership, we have every hope that the knowledge of Christ will increase in Seinan Gakuin and out from it into the whole North Kyushu area in the coming years.

## VI. Religious "Alive-ness" on Tohoku's Campus

RICHARD RUBRIGHT\*

In keeping with the vision of its founders who seventy years ago gathered together a few young men and conducted the first classes in English and Christianity, Tohoku Gakuin University in Sendai has a vigorous program of religious instruction and extra-curricular activities designed to introduce Christianity to its students and to persuade them of the validity of our religion as a guide for their lives. Mr. Tadao Oda, the homespun, Abe Lincolnish president of the school, is the main spark plug of this religious program. He is a sincere Christian who proceeds on *the conviction that a Christian school should produce Christians*, and he is always trying to devise attractive methods for presenting Christianity to the students. Cooperating with President Oda are Dr. Go Tateoka, head of the religion department, Rev. Tai Akagi and Rev. Masatoshi Ogasawara, also of the religion department, and missionaries working in the school, as well as a number of other Christian teachers on the faculty. This group constitutes a kind of general staff for Christian activities on the campus, meeting periodically with President Oda to consider current opportunities and to devise over-all campaign strategy.

On the formal side, the Christian witnessing is carried out in daily chapel programs and in required courses in religion. Two chapel services are held daily, one at 10 a.m. and one at 2 p.m., and each student, upon entering the school, agrees to attend at least one service daily. *Attendance is a matter of honor and no record is kept*. Teachers estimate that each day an average of 70-80% of the student body attends. In order to avoid monotony, there is a different type of chapel service every day. On Mondays the service is conducted by President Oda, on Tuesdays by students of the Y.M.C.A., and on Wednesdays by the chaplain, Dr. Tateoka. On Thursdays there is an English chapel conducted by a missionary, on Fridays a local pastor is invited as guest speaker, and on Saturdays Mr. Kinji Abe, Dean of Students, is in charge of the service.

The students of the school are required to take at least one course in religion each year. A large variety of courses in Christian history, Bible study, Christian thought and comparative religions is offered and the student has considerable choice in selecting his religion course. If they wish, third and fourth year students may elect one of the several courses in religion given by missionary teachers.

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\* In consultation with Rev. Tai Akagi.



The Y.M.C.A. on the campus is a flourishing organization conducting an intensive program of study, worship and fellowship. Much of the success of this group can be attributed to the zeal and devotion of the faculty advisor, Rev. Tai Akagi, and to the high caliber of the student leaders of the movement. The membership figure stands at ninety.

A brief glance at the program of the "Y" will amply attest to its health and "alive-ness". The week starts off on Monday with a 30-minute morning prayer session before classes begin. At noon on Tuesday the group sponsors a 30-minute Bible study period. On Tuesday afternoon there are two study groups. One of these considers problems of Christian ethics studying English works by Reinhold Niebuhr and other authorities. The other group, considering economic problems from the Christian standpoint, has recently been reading "*Protestantism and the Spirit of Capitalism*" by Max Weber. At noontime on Wednesday the members gather in the chapel for an informal half-hour of fellowship and hymn-singing, and again there are study groups later in the day. One group, concentrating on Christian literature in English, has read such works "*Pilgrims Progress*" and "*The Idea of a Christian Society*" by T. S. Eliot. Another group gathers at the home of Mr. Carl Sipple for an English Bible class. On Friday the members get together for a 30-minute service of worship at noon. On Saturday there are two more foreign-language study groups. These groups, led by language teachers from the faculty, read and discuss selected religious texts—one group studying works in French, the other works in German.

In addition to this regular program, the "Y" carries on special projects. One significant undertaking is the annual fall evangelistic trip. A suitable geographical area is selected (it was the area in and around Aizu-Wakamatsu last year), arrangements are made with pastors in the area beforehand, and then, on a given week-end, ten to twelve evangelistic teams, each made up of two or three students and one faculty member, leave Sendai and go to the town or village assigned to them. Here they have Saturday evening meetings with young people or other groups and then on Sunday morning they assist with the Sunday School program and the faculty member preaches the sermon at the morning worship service. These trips not only serve to strengthen and encourage the small local congregations which are visited but—and this may be more important—they provide an opportunity for the students to witness to their faith and to experience the joy that such witnessing can bring. Still another meaningful project of the "Y" is the annual 5-day summer conference, usually attended by 70 to 80 students.

A new feature at T.G. which promises to strengthen Christian influence on the campus is the music department recently organized by Mr. Victor Searle. Through classroom instruction, Christian choral music and periodic organ recitals devoted to the great classics of the church, Mr. Searle hopes to acquaint students with Christian truth as it is reflected in the works and lives of great composers.

No account of the religious life at T.G. would be complete without mentioning the Sendai Student Center. The Center, directed by Phillip Williams and staffed by the Sendai missionaries and several Japanese teachers, is located a mere three minutes' walk from the campus. Each week hundred or more T. G. students come to the center to participate in its varied program of study, worship, fellowship and recreation.

What are the results of this religious program at Tohoku Gakuin? The statistical record tells us "Each year 10 to 15 Y.M.C.A. members are baptized," "Approximately 10% of the graduates are Christians," etc. But this is only part of the story. No one can be sure of the total result, for the "fruits of the spirit" are often elusive and intangible. Nevertheless, we who are working here are convinced that, in many subtle ways which are not readily apparent, *the spirit of Christ is touching many lives and His transforming power is at work daily*. The really heartening feature of the situation is that the interest of students in things religious is on the up-swing. Rev. Akagi observes, "*During the past five years there has been remarkable progress in the religious life on our campus. This trend is continuing, and the outlook for the future is very optimistic.*"

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### The Ministry of One School

"I am happy at Christmas time because God is with me." This is the statement of a non-Christian girl who has not yet learned that God is *always* with her. Yet she will probably come to know—she is thinking. "I might find a position more easily graduating from a government school but I am glad that I came here because now I know God." "I would like to understand Christianity better." These and similar statements come from college girls in English compositions, in personal interviews, in spontaneous conversation. This leads to further thought and consideration and often brings the student to a sincere desire to accept Christ and be baptised. Later these girls go out to teach in schools and churches and to help others to know "more about Christianity."

In this way many girls come to the Christian faith, many being baptised here and many asking for baptism after becoming alumnae. Some alumnae who, because of family objections, have not been baptised, tell us that they miss daily chapel and so conduct their own worship before beginning work each day.

*Educational institutions like these, where there is a principal who keeps a radiant interest in evangelism and where Christian members of the faculty try to make contacts count, are reaching many students in their personal lives and are preparing girls for Christian leadership in Japan.*

Contributed by Alice Jefferson



*The Christian school can never be only a select community enclosed within its own walls—the proverbial ivory towers—but it must be reaching out, —serving the community and society in which it finds itself. Here is the story of one school that has a definite program of “outreach”—*

## The Christian School Reaches Out

RAYMOND S. MOORE

In this generation more than ever before, man is reaching out for something that will give him peace, yet does not find it. He feels the need of higher standard, but usually does not know how to get there.

It is the conviction of the faculties of San-Iku Gakuin that the standards of the generation are set primarily by its educational institutions. For these God will hold us as educators to account. And since *a knowledge of God is the foundation of all true education and true service*, regardless of the nature of our schools (liberal arts, technical, theological, etc.), they must rely on an intimate contact with the Creator if they are to provide the direction so essential for these times. This is the goal at San-Iku Gakuin.

This goal is expressed in two ways: (1) To achieve a harmonious balance of the mental, physical and spiritual powers. (2) To work toward the restoration of the Image of God in the souls of men. Such a program daily seeks to teach the privilege of worship, the nobility of work, and the blessings of study for the approval of God. Carried out in its broadest sense such a program enters into, and endeavors to lovingly mold and establish, *every* facet of the students' life: food, work and study, habits, integrity, personal practices, and so on. We believe this to be especially necessary in Japan where there is so distinct a cleavage between the “white collar” and the working classes.

Nihon San-Iku Gakuin (Japan Missionary College) was established in Shiba Park, Tokyo, 1897. It was moved to its present location in 1926 in an effort to provide agricultural and industrial work opportunities for the students. It is accredited in America as a four-year senior college.

This program presently in operation, requires that all students, regardless of curriculum pursued (Education, Theology, Business, Secretarial, etc.) will work, study and worship together on the campus daily. All students must live on campus in order to implement such a program. These students come from many denominations, but all have a definite Christian bent.

Although traditional (and therefore usually easier) educational procedures and regulations sometimes impede the progress of such a program, it is willing to be tested against the highest of scientific and therefore objective, educational criteria. The following experiment is an illustration of part of one phase of the college program—the spiritual. It is meeting with more success than anticipated and its by-product blessings are apparently endless.

### Experimental Evangelism

From a careful Bible study and experimentation over the past three years, we have come to realize that to the Christian, in its broadest sense, *total education is total evangelism*. Here, under the leadership of godly students and Bible teachers, the entire educational program regardless of curricula, is keyed to evangelism. *Christian social service* has become the *principal recreation* of students and teachers. Evangelism is to a large degree their laboratory and motivation.

In their classes, regardless of subject—art, physiology, Bible, business, vocational, chemistry—there are frequent assignments, all of which make direct contributions to evangelistic work. Posters, health and hygiene programs, Bible studies, management and fund raising for evangelistic programs, repairing of homes for the poor, food from the farm, planning of sound nutritional programs—all these and more are daily meat for teachers and students in their classrooms. Yet this practice is not allowed to impair the normal coverage of a course. It simply provides intrinsic motivation.

### Integration of the Spiritual

The spiritual enters into every aspect of campus life: daily morning and evening worship and chapel; prayer before working, in class, in small groups of two or more here and there in secluded spots on the campus at almost any time of day or night; prayer before and after picnics, bonfires, and other social occasions. Does it become drab routine? Why should it? *Here prayer is viewed as a vital matter, a pertinent conversation with the Master Teacher*. It does not "get old." God is the Counselor; why not talk with Him? As a matter of fact, through careful prayer faith is being strengthened, many undeniable providences have become apparent in campus life. By the desire of the students themselves, Saturday nights are usually given over to the Missionary Volunteers organization rather than to the entertainment type of recreation.

### Total Evangelism

*We believe that Japan needs less preaching and more doing and teaching.*



The concept of "total evangelism" as seen by Bible teachers Thomas Blincoe, Shiro Kunihiro, Toshio Yamagata, Shinsei Hokama, Shigenobu Arakaki, and others, embraces such avenues as: house-to-house visiting; Kamishibai (children's stories told by means of colored pictures mounted in a box); Christian story hours in near-by towns; evangelistic meetings—spearhead type, followed by Bible studies and cottage meetings; personal literature ministry (dedicating one pocket to God); Ingathering days (securing food, clothing and other necessities for the poor); colporteur days (using Japan's many national holidays); medical evangelism—giving of simple home treatments and instructing people in fundamental principles of health; lending library plan; jail band; hospital band; orphanage and widows' home band; sunshine and singing band; repair and cleaning band for homes of poor or sick; Welfare Society; cooking schools; radio evangelism.

All this is carefully organized under a committee of students and teachers. This group supervises (1) the leaders and activities of the various avenues listed above, and (2) the training class personnel who prepare the workers to carry out their assignments skillfully. Many college classes are involved.

Some may ask, "Doesn't all of this distract from a sound scholarship program? Doesn't it dilute your school academically?" Those who have such questions are invited to check the record of the College. *The simple fact is that when we attempt to follow God's program completely He works in the minds of our teachers and students so that they do a job superior to that which they could do under other circumstances.*

Furthermore, the students then realize that it is a privilege to be here in a Christian school. They no longer expect the college to provide them entertainment, for by electing to come to this school they choose to enter fully into the program for God, which is quite inconsistent with the usual college program of movies, certain quasi-cultural activities, and other doubtful attractions in many of the colleges about them. Remove such things from the program of a school and there is much time left for God.

### The Current Program

(1) Map the nearby towns into sections. (2) Send skilled visitors by twos (one older and one younger) into every house in their section to make a careful appraisal of needs, and report their findings—a person in need of treatment, a starving family, a leaking roof, a broken heart, a member of the family in prison. (3) Report to the appropriate band, which then goes into action. (4) Visits are continued until a few months later, when (5) a spearhead effort is held, and (6) Bible studies ensue over a long period of time. (7) The visitors keep up their routine, and the cycle starts over again. This is our program step by step.

This we call "*total evangelism*." For the students it is total education for citizenship in heaven. Men and women are coming to God. The students and teachers are growing in Him.

*School badges are an important part of the Japanese student's life. They mark him not only as a student but as a student of the best school—the school he has chosen! Here is a brief, interesting account of the numerous badges one sees around Japan by one who has made a hobby of collecting them.*

## Marks of Distinction

BLANCHE BRITTAIN

Badges are an institution in Japan. Practically everyone wears one or more. All school people, no matter what school they are in, whether it be kindergarten, grade school, high school, or university, wear them. There seems to be a difference of opinion as to the *why* of such a profusion of badges in this country. Some say it is because there are so many students in so many different schools and each wishes to be identified with his own school. More believe the badge to be that which takes the place of the family crest (*mon*) of former days. At any rate there are badges and badges!

Many of the "Mission School" badges bear some Christian symbol: the cross, the open Bible, grapes, lilies, the dove, the shield, etc. Many of these school badges, as well as others, have something symbolic of the community in which they are located. For instance: the badge of Iai Jo Gakko, in Hakodate, has on it the lily of the valley. In the fields round about Hakodate, the lily of the valley grows wild in profusion. It stands for faith, service, and sacrifice. As the lily of the valley has faith to grow even in the difficult places, and as it gives of its beauty and fragrance to those about, so the badge of the school symbolizes the lily of the valley that the girls may learn faith, service, and sacrifice.

Hirosaki Gakuin has on its badge Mt. Iwaki, which is visible to the students as they work in the school day after day, year in and year out. About thirty years ago Miss Russel made a banner with Mt. Iwaki upon it for the school, for she liked the mountain and to her it represented the ideas in Psalm 121, "I will lift up mine eyes to the mountain . . .". Later one of the Japanese teachers designed the badge with this in mind.

Toogijyuku, in Hirosaki, has as its emblem the peony (*botan*). This came to them as the emblem of the school when it became a Mission School thirty some years ago. Before this time the school had been one for the sons of the feudal lords of the area. Tokyo Woman's College has the two crossed S's, standing for sacrifice and service.



Kassui, in Nagasaki, where years ago the Christians were forced to trample on the cross, thus denying Christ and denying that they were Christian, or to suffer terrible persecution, have dared, all these years, to wear a cross as their badge. And thus we might go on telling about each one, for undoubtedly each has a definite meaning and significance.

Many schools have not just one badge but a number of badges. Some have one for each class or one for each department; some have badges for different organizations in the school, etc. Usually these each bear the school emblem but vary in size, color, or shape. Usually the teachers' badge is a little different from that of the students. It seems that the most colorful badges are those of Junior High Schools. Schools other than Mission Schools, both public and private, seem to follow these same general ideas as to their badges.

Badges are made of metal; many have cloisenne or an imitation of it on them. Most of them are rather inexpensive. For the most part badges are made in one of four different types: some are pins, some are screw buttons, some have one or more shanks on the back and may be sewed on or put on with a safety pin, and some have two prongs on the back which are folded back to hold the badge in place.

It is interesting to follow the changes which have taken place over the years, in the badge or badges of any one school. Usually they have kept the same shape or the same design but have changed in some other way such as size, color, shape. Some have remained the same or nearly the same throughout the years. Sometimes when a new department was added a new badge was designed for that department; sometimes when a new status was reached a new badge was used to show this fact. Badges made during the war and in the years immediately following the war were of very light weight, poor metal; the workmanship and the material used was not good; the colors were not true; but badges were still used.

In addition to these there are also the badges worn by those who have taken part in some athletic event. These are usually very colorful, bearing an emblem signifying the type of athletics in which the individual took part. Sometimes they also bear something showing where the event was held. Then there are the badges of other groups to which school people belong, such as Church School (those showing perfect attendance are proudly worn), Girl Scouts, Boy Scouts, Seinen Kai, Science Clubs, Y. W. C. A., Y. M. C. A., etc.,

If anyone wishes an interesting hobby he will find that making a collection of badges is a most interesting one. (Note: See the Photo Feature in this issue.)

*We have heard many comments and questions regarding the remarks made by the author of this brief article in Nojiri last summer. For the sake of clarity and because we value his judgement we have asked him to record and elaborate his statement on the need for missionaries in our schools.*

## The Need for Missionary Teachers

DARLEY DOWNS

I was taken pretty sharply to task for remarking on the floor of the conference at Nojiri last summer that for some boards, in spite of the urgent need for missionaries devoted to the direct evangelistic program of the church, I felt if a choice were to be made between a qualified candidate for such work, social work or for the English teaching program of its related Christian schools, they should choose the schools. I was misunderstood as placing service in Christian Schools ahead of direct evangelistic work or social work. That was not the meaning of what I said. I would still place the service of the church in direct evangelism as the primary obligation of the western church in reference to Japan or probably any other so-called mission field. But certain individual boards have invested very substantially in the reconstruction of war-damaged or decayed school buildings and now seem to be confronted with the possibility of not being able to supply any career missionaries for these schools, so beautifully equipped physically.

I have made exaggerated claims for the proportion of Christians coming from Christian schools. A survey has been made and it has been found that only about 10%—in the churches surveyed had come from Christian schools though 30–40% of the ministers have come from Christian schools. Even so, the proportion of the membership of our churches from Christian schools as over against non-Christian schools is still overwhelmingly high. There would be very general agreement among the most competent observers that the *Christian schools have been, next to the church at least, the outstanding influence for the development of Christianity in Japan, and for the spreading of knowledge of Christian morals and Christian ideals.*

It is equally clear that these schools have been so effective in the production of Christians and the spreading of Christian ideals very largely because of the missionary teachers on their staffs. It would be interesting to learn by actual survey whether my judgment that among missionaries most widely known and



respected over the last 80 years, more than half have been teachers. I should be inclined to put it considerably above 50%. Beginning with the great Clark of Sapporo through Davis and Learned, Miss Denton, Dr. A.D. Berry, Miss Sprowles, Dr. Charlotte DeForest, Dr. D.B. Schneyder, even so short a list is hard to match from any other category of westerners in Japan and this is of course far from inclusive.

Obviously not all of the teachers can teach in the regular curriculum: Bible, philosophy, theology or other content subjects. *For years to come as through the decades that have passed, the major contribution of the missionary in schools will be teaching English—English as a language.* The tremendous effectiveness of the missionary teachers so far who have been primarily teachers of English as a language, in spite of the small number with technical training in linguistics and methods of teaching language to foreigners, is really very noteworthy. There have not been academic courses for such training until the last thirty years. Excellent courses are now available at Michigan, Ohio State, Columbia and doubtless several other schools. At the same time that we emphasize the need of career appointees for our Christian schools, I think we should equally emphasize the fundamental importance of all who expect to teach English as a language being given at least a semester, preferably a year or more, of technical training at one of these schools. Increasingly the Christian schools are having their Japanese faculty so trained. The missionary who comes without such training is at a very great disadvantage and boards should begin to feel as embarrassed at sending an English teacher without this training as to send an evangelistic missionary without theological or Biblical training. It is worth adding that some of *the finest opportunities for direct evangelistic work come to men and women who are willing to do some English teaching and then follow up the contacts through the pupils and their families for evangelistic work.* Herbert Beecken who teaches seven or eight hours at Niiijima Gakuen at Annaka reports 257 speeches in 1954. This means that aside from the holidays, he is out practically every evening, sometimes for more than one meeting in a day, and very often for Sunday morning services. A very large proportion of these opportunities come through the boys and girls he teaches.

This is only one example of the way in which the English teacher can find almost unlimited opportunities for evangelistic work outside the classroom and the way in which the so-called evangelistic missionary can multiply evangelistic contacts through English teaching.

*The Japan Christian Quarterly feels honored to be able to print the following message—a word from one of our generation's leading theologians, concerned with one of the key problems of the age. What is evangelism? What is the Church? These are basic issues and here is an answer we hope every Christian worker in Japan will take time to read. In the light of this thinking the work of our Christian schools takes on new meaning and greater significance.*

## Ecclesia and Evangelism

A Message to the General Assembly of the United Church  
of Christ in Japan, October 27, 1954

EMIL BRUNNER

Dear brothers in Christ, I am grateful and feel greatly honored to be called to speak again, as five years ago, on this important occasion to so many ministers and lay workers of the United Church of Christ in Japan. I want first to tell you that I feel this gathering is, in a way, an ecumenical event. I want to bring to you the greetings and the expression of brotherly care and respect from my Zurich Reformed Church. As you know, I am here more as a missionary and evangelist than as a churchman. But, really, the two are the same thing, because it is the Church of Christ alone which *can* evangelize, and it is the Church of Christ which *must* evangelize.

### The Church and Ecclesia

What is the Church? The word *church* is misleading. I prefer to speak of the Body of Christ or Ecclesia. The *Ecclesia* of the New Testament is not, as our churches are, an institution. It is a body composed of persons, Christ the head, Christians the members. There is a double misunderstanding: (a) that of (false) identification of the *Ecclesia* with an institution or institutions, the so-called churches, and (b) that of separating the two, because they are not identical. Some of you may have read my book "*The Misunderstanding of the Church.*" But many seem to have read it superficially, as if the thesis of non-identity meant that I want to separate the two.

This problem is particularly important for Japan, because of the existence of the *Mukyokai* (Non-Church) groups. My attitude is this: *I think the disregard of the organized Church is wrong. I also think that the disregard of the Mukyokai groups is wrong.* They both believe in Jesus Christ, the Son of God, as our



only Savior. The Body of Christ is not limited to the Church. The *Mukyokai* people are right in saying: If *ecclesia* is translated by "church," then there *is* "salvation outside the church." The Lord of the Church is free to use other means than those of the institutional church to draw people to Himself and make them disciples. But the Spirit of Christ also *does* use the churches and their sacraments for His work and purpose.

At present it is particularly important to emphasize the first point because so many do not believe that there can be Christians outside the Church and the so-called sacraments. I say so-called sacraments because the New Testament does not know such a word. There is, of course, baptism. There is, of course, Holy Communion in the New Testament. But both are very different from what in Church History has become known as "Sacraments." This does not mean, however, that these Sacraments which the churches practice cannot be means of the Grace of the Living Lord, just as He can use the church as an institution, for His work. But he also *can* use and does use groups of Christians who do not want to join any of the historical churches. I am sure that the *Mukyokai* groups have an important role in the spreading of the Gospel in this country. *We must be open for the possibility that Christ uses many means, outside the churches, for His purpose.*

But this is not our present topic, which is Evangelism. Let me define the *Ecclesia* with reference to evangelism: *Where real evangelism is being done—whether by the church or by Mukyokai evangelists or in whatever way—there is Ecclesia. And where real Ecclesia is, there is evangelism.* This is one, even the main, criterion to judge whether a church or any other group is *Ecclesia*. Why is evangelism this criterion? Because of the fundamental importance of *sharing*. God Himself has shared His own life with us in the Cross of Jesus Christ. Sharing is the very center of the Gospel, the essence of Christianity. If we are in the Body of Christ, we also, in our part, must share our life with our fellow men. Whether the Church is going out into the world sharing with those outside what it has inside—this is the criterion of the live church, the *Ecclesia*. No sharing—no membership in the Body of Christ.

### The "How" of Evangelism

The second point: *How can the Church evangelize?* I could give a very brief answer: *It can evangelize exactly in the measure it is Ecclesia, the Body of Christ, i. e. as the Holy Spirit is living in it.* But this brief answer must be explained in more concrete terms: (a) A Church which is merely institution with

an official creed and theology can not evangelize. There may be, in the *Kyodan*, such churches. It is not for me to affirm this or to deny it. There are, I am sure (in fact, I know) others which by the very fact of their live evangelism prove that they are *Ecclesia*, the living Body of Christ.

(b) A church is *Ecclesia* by the fact that there is real fellowship within it. Let me come back to sharing. Sharing should not only be done with those who do not yet know Christ, but on the contrary, it must be first with those who *do* know Him, with the brothers in Christ. *Ecclesia* is a life of sharing. Sharing means here the same as *diakonia* in the New Testament, i. e. every form and manner of giving oneself and giving from one's own. It may mean material sacrifice for the church. *A living Church is recognizable by the measure of its sacrifice.*

(c) There is, however, a great variety of forms of sharing, just as there are many forms of *diakonia* in the New Testament. Let me put first the family spirit and family life of a real *Ecclesia*. "Communion," as the ritual of the Lord's Supper has its real meaning only if it is not something quite isolated from the life of the *Ecclesia*, but if this ritual form of communion is only *one* of the expressions of this real community, of *Koinonía*. This, however, is, in Japan as in Europe, one point in which our churches are particularly weak. Ask yourself: Do the Christians in your church really feel themselves as members of a family of brothers and sisters? As good friends who think of each other, love and serve each other, in their daily life?

(d) It is this real spiritual fellowship which is, in itself, evangelistic or missionary. It is the lack of it that makes our evangelistic campaigns and preaching ineffective to a large degree. The early Church was spread in the world so quickly probably more by the contagion of this *fellowship-life* than by missionary preaching. At least this is what struck the pagan outsiders. "Look how they love each other" is the word of a pagan author who was otherwise known as a cynic. It is by real fellowship that outsiders are attracted to the Church, even though not yet understanding Christ, the source of this fellowship.

(e) *Who* should, who *can* evangelize? The preachers, yes. But in our age the theologically trained preacher is probably not the best suited for interesting and warming up the outsiders, the non-Christians in the world, for the Gospel of Jesus Christ. *The intellectual method of preaching is no more the most effective means of bringing non-believers to Christ,*

### Need for Occupational Evangelism

It is at this point that the postulate of lay evangelism comes in. Indeed, *the layman, who works with his fellowman at the same machine, or in the same office,*



is more likely to find the way to the heart and mind of the ordinary people than the preacher-theologian. He is in closer contact with them, he speaks the same language, has the same interests and the same problems.

I am most happy to have become acquainted with a recent development within the Church which is known as *occupational evangelism*. I think this is one of the most hopeful and most encouraging things which is being done at the present time within the Church. It is entirely a layman's work, and it proves my thesis, that in evangelism the layman is the most suitable. It is wonderful to hear what has been achieved and what sacrifices in time and energy laymen are giving in this kind of work; introducing Bible study and prayer into the workshop and into the office of the industrial and business worker. I am sure this will prove one of the greatest things in the Christianization of this country.

Let me tell you also of a new form of evangelism, similar to this occupational evangelism, which has proved, both in Switzerland and in Germany, most helpful. Let me give it the name: *Evangelism by retreats of professional groups*. We have, near, Zurich, a retreat house—or rather a couple of them—accommodating from 100 to 200 people. There we have, all the year round, groups of the same profession, like doctors, engineers, farmers, industrial leaders or factory workers, housewives, cooks, etc. coming together for a few days or a weekend. They discuss the problems of their profession, under competent Christian leadership; they read with each other passages of the Bible, pertinent to their professional problems, and explain them in terms of the main interests and problems of that particular profession; they pray together, eat and sleep and play together in an atmosphere of joyful brotherliness. Many who have no connection with the Church get in this way an impression of what the Gospel means for their daily life. They see their problems in a new light. They feel at home in this atmosphere of brotherliness and their hearts are opened for the truths of the Gospel. They come again and again, some keep together the year round in their home communities. I hope that something similar will be realized before long in this country, Japan, serving a double purpose; Creating fellowship within the churches and bringing new people under the influence of Jesus Christ and Scripture.

### **Fellowship the Heart of Evangelism**

I said it is similar, but it is not the same as your occupational evangelism, in two respects: (a) it brings together people of the same profession, not of the same work place and therefore has a somewhat wider scope, including people

of academic professions who do not work with many others in the same place. (b) the element of fellowship is particularly emphasized which, indeed, needs much emphasis, in the churches in Japan, and it is particularly this element which attracts many; for our time is an age of masses, but not of real fellowship—people are hungry for fellowship and love.

*We still have too much in mind the stereotype evangelism;* Preaching the Gospel to the pagans. But the pagans mostly do not come to evangelistic meetings. They are not interested or do not understand the language of our sermons. Or if they are, if they come, they are often disappointed by the lack of fellowship and the absence of the new life which they had expected.

Recently, in a group somewhere in Europe where they discussed a plan for an evangelistic campaign someone rose and said, "Do not worry so much about evangelism. If you really are a true Church, i. e. a real fellowship of disciples of Jesus Christ, that life will spread quite naturally, without great evangelistic efforts. *Your great concern about evangelism is a sign that there is not enough life of the Spirit in your church.*" I was told that this word made the greatest impression of any that was said in the meeting. Only a church which is an *Ecclesia*, a fellowship with a real community life *can* do evangelistic work, and the more it is this, the less it needs special evangelistic campaigns.

### How the Church Becomes Ecclesia

How can the Church be so, that it manifests that new life?

*First: Only if it is Christ-centered.* That does not mean merely that the members believe in Jesus Christ as their only Savior, essential as that is, but it means that their daily life is brought under the control of Christ—and for this frequent retreats and spiritual sharing and fellowship are the best means,

*Second: The Christian must work out his life in the family and his profession, in the context of the larger social problems of the time.* This is, as yet, a weak point in most churches. This also can not be accomplished merely by hearing the Sunday sermon, but by training in groups of the same profession where its problems are discussed among those who know them first hand. This Christian vocational training is one of the main points in the ecumenical study program, and it also has been one of the six main topics of "Evanston."

*To hear the Gospel preached every Sunday is necessary, but it is not enough. Our evangelism is effective only if the Christian Church consists of members who are aware of their social responsibility and live accordingly.*

These, dear friends and brothers, are some of the points which I think are



essential for a really effective evangelism. The Church in Japan must be deeply disquieted by the fact that in the last generation the Church has made very little progress on the road of making Japan a Christian country. This aim, certainly, must always be before our eyes. *It is not sufficient to have our parishes and to keep our little flock together. The Christian Church has the duty of sharing its precious treasure of the Gospel with the whole nation.*

### Japan's Need of Christianity

Let us look at this, for a moment, from the opposite end: Japan needs Christianity, if it is to maintain the democratic freedom which it has gained since the war. *There can be no true democracy without Christianity as its spiritual basis.* If we think of the communist movement with its atheism, its inhumanity and its hatred of the western nations, we must feel challenged to show a better way out of the present social order. *Today the issue is the alternative: either Totalitarianism or Christianity.* Totalitarianism, both fascist and communist, is the end of the Christian Church in this country. If we want to keep what we have, we can do so only by sharing what we have with those who do not have it. This is the commandment of our Lord: *Go out and make disciples of all the nations of the earth.* If we do not do it we are like the unfaithful servant who buried his talent instead of working with it for his Lord. *Go out! Out of your cosy little church into the dangerous and fear-ridden world.*

In this age of atomic warfare we need a dynamic church—if I may say so: an explosive, a revolutionary church, as was the *Ecclesia* of the apostles of whom it was said that they “turn the world upside down.” Let us pray for this power of God which *He* alone can give, and at the same time work as if *we* had to do it.

Amen.

### The Story of Kazuyo

I first met Kazuyo in a sophomore composition class. Her vibrant spirit of expectancy showed through her eyes which did not miss a thing that went on in class. She was an excellent student. Later she appeared in a Bible class. It was evident, from the first day, that she was there to question, to learn.

One day those dancing eyes, usually so full of the joy of living, were tearful. All through the Bible class quiet tears flowed and I wondered, half knowing why. After the other girls had left, I found Kazuyo ripe for the Kingdom. Her tears were partly from not knowing how to begin the Christian life, and partly for joy because in a Christian college she had found the “Pearl of Great Price.”

Only a year has passed, but the development of Kazuyo's Christian life has gone on by leaps and bounds. Now an active, baptized Christian, she spreads her Christian spirit wherever she goes. Most graduates wish to stay in Tokyo. Kazuyo's question the other day told me that her commitment had gone deep. “In my home city,” she began, “it is hard to get good teachers. They all want to stay in Tokyo. The Church there needs leadership. Don't you think it would be better for me to teach there, where I am *needed* more than I am in Tokyo where they have many good teachers?”

Kazuyo is only one of the many girls who come to Tokyo Woman's Christian College for academic reasons, and find also the “Pearl of Great Price.” *What a priceless opportunity we teachers have if we have our eyes and ears open!*

Contributed by Marie Adams

*The present mission activity in Japan is carried on against a backdrop of American military power arrayed the length and breadth of Japan. Sensing a comradeship—yet conscious of conflicting purposes—the average missionary is perplexed and non-committal in the consequent conditions that have arisen. Here is an account of what the situation is—and what is being done.*

## Build-Up for International Tragedy

HENRY IRVING LOUTTIT

With a divided world tensed on either side of the Iron-Bamboo Curtain, free society is deeply conscious of the cost of a defense in terms of the tax dollar. Few of us are as keenly conscious of the cost to our young people in terms of emotional immaturity and character deterioration. United States military forces are stationed in some 67 different countries. Approximately three million young men and women serve in the defense establishment with a million entering the Armed Forces each year as a million are released from active duty. What is happening to the character and personality of those who are called upon to serve their country should be of major concern to all of us. Certainly the future attitudes and standards of our nation are being influenced right now by the experiences of this vast number of young people who in their formative years are living away from home ties, in a strange and practically all male environment, subjected to the strongest temptations known to man.

### Surveying the Situation

Recently it was my privilege to go with a committee, consisting of representatives from the Overseas Department of the National Council of Churches of America and the General Commission on Chaplains, to Alaska, Japan, Korea, Okinawa, and Hawaii as guest of the United States Air Force on invitation of the Secretary of the Air Force, the Hon. Harold E. Talbot. Our immediate host was the Chief of Chaplains for the Air Force, Chaplain (Maj. Gen.) Charles I. Carpenter.

The purpose of the trip was to survey for the churches of America the off-duty, and military forces in the Far East. Because both the trip and the survey were sponsored by the Air Force, our investigations were limited to Air Force but they give a fair picture of the general situation in regard to all military installations in foreign lands. *A year or more ago the Christian Church of Japan took cognizance of the fact that for the most part our enlisted men were meeting*



only the lower classes of Japanese society, those primarily interested in preying on them for economic gain. To provide an opportunity for some few of our men to meet higher class Japanese, they established a Friendship House at Kure. Staffed by one young Japanese, the tiny program enables Army personnel who are interested to meet decent Japanese on the basis of mutual interest, whether it be photography, mountain climbing, sports, art, literature, or language. This pilot operation interested our own National Council of Churches and as a result a joint conference was formed by them and the General Commission on Chaplains. On the invitation of the United States Air Force that body chose a survey committee to make on-the-scene appraisal of the situation.

At each base we visited (and our visits included Anchorage, Alaska; Tokyo, Nagoya, Tachikawa, Ashiya, Fukuoka, and Misawa in Japan; K-55, Seoul, and Taegu in Korea; Okinawa; and Honolulu, Hawaii) we had a conference with the commanding officer and such of his staff as he desired who briefed us on the general recreational, social, and moral situation of that particular base. The visit always included a survey of recreational facilities on base and a tour of off-base facilities or the unfortunate substitutes. At each place we conferred also with the local chaplains stationed there to discuss with them the general situation and the moral problems incident thereto. Finally we met always with the local Christian leadership, native or missionary. Twice we held a general discussion with leaders of the National Council of Churches in Japan plus leaders of other religious bodies.

The magnitude of the moral and social problems is staggering, not to say frightening. The picture at Misawa serves to illustrate the general situation. Misawa is one of the northern bases of our Air Force. When during World War II it served as a Japanese Zero base the civilian community of about 500 fisher folk earned their living by providing fish for the base mess. Since the "wealthy" Americans have moved in, enlarging the base, the local population has swollen to some 5000. The Japanese governmental system requires that all civil residents be registered, so *it is a fact of police records that of this population 1200 are registered prostitutes*, said number increasing to over 2000 at pay periods. In addition, there are hundreds of women, with whom some of our men are living on a permanent or semipermanent basis, called in the military vernacular "onlys." Such an arrangement where a girl is supported wholly by one man of our military forces and who in turn fulfills all the duties of a wife, is known locally as "shacking." The "shack rats" or men with such arrangements, probably run less danger of exposure to disease than those who merely

satisfy their lust by the use of prostitution, but they run the risk of dangerous emotional entanglement. Other than sex, the main business of the community seems to be night clubs and beer halls. To further darken the picture, almost every prostitute is a pusher of narcotics. Used initially to increase sexual interest and excite sated appetites, the victim soon finds himself a slave to the dope habit.

### The Causes of Malignancy

*The sexual instinct is, of course, not the sole cause of this malignancy. Attributing factors in the sorry picture are economic, social, and political motives. Japan, and for that matter Korea and Okinawa, are poverty stricken. The toll of war made a great number of widows and a greater number of unmarried women with few means of support except selling themselves. In lands where the poor farmer still sells an unwanted daughter as he would livestock, without moral qualm, this step is not too hard to take.*

On the other hand, our young men who have been nurtured in a community of mixed sexes, and who constantly have been with mothers, sisters, sweethearts, and girl friends suddenly find themselves in a practically all male society with the first sergeant a poor substitute for "mom." Feminine companionship need not be sought, it is ready at hand and standing at the gate when work is over. The attitude of oriental women who consider the man as lord and master of the household, and who are willing to pay obeisance to every male whim and serve practically as a slave, increases the magnitude of the temptation to find solace in a world that is foreign in more ways than one. At the same time it is the considered judgment of responsible command that communistic influences encourage both the pushing of narcotics and all other means of demoralizing our military men.

### The Problems Created

*The evils of the situation lie not merely in the moral realm, that one of God's commandments is being widely broken, that Christian moral standards are flagrantly disregarded, but also in social, political, racial, and religious consequences. Well known is the problem of orphan children born out of wedlock who are either Caucasian-Mongolian or Negro-Mongolian. At least 5000 of these hapless youngsters will eventually be forced to face a hostile world either in Japan or in these United States. Not so widely recognized is the problem of mixed marriages, not primarily because it is a mixture of races, but for the most part men under pressure of their "onlys" (who naturally seek an assured living by way of an*



allotment from the supporter's pay) decide to marry these unfortunate and immoral ones. Regulations are exceedingly strict, and for a man to marry under our law with the possibility of bringing his wife back to the United States, it is necessary that both parties be medically examined, interviewed by the chaplain and by the commanding officer, and that the man in the case have written permission from his own family if he is not of age. At least 3000 such marriages are being consummated each year. In addition there is an equal or larger number of marriages registered with the Japanese government or entered into by Shinto rite. The class and type of women seeking marriage (the better class Japanese are as adverse to mixed marriages as are most Americans) make the ultimate success of such marriages a matter of doubt. One of our own naval chaplains, reporting on a trip back to the States via transport which carried some 80 such Japanese brides, reports that in almost every case the women, young, ignorant, and illiterate, are filled with fears of the tragedy that almost certainly lies ahead. A few of our men, of course, are fortunate enough to meet high type Japanese girls, fall in love, and marry. With that we have no quarrel.

From the medical point of view, venereal disease has again become a major problem. While serving as a chaplain in the Army during World War II, constantly the writer was assured by medical officers and men alike that the most common venereal diseases were easily curable by the then new antibiotics. Unfortunately for the health of our men, under the Japanese system, prostitutes are regularly treated with lowgrade penicillin in small doses with the result that a strain of syphilis spirochaetes has been developed that is immune to the effect of penicillin.

Large numbers of the "onlys" are in fact deserted by their husbands, or those whom they consider husbands. It is quite true, of course, that such "onlys", with the departure of their erstwhile supporter, usually make similar arrangements with some other gullible American man. Not least among the social effects on the men involved and not least dangerous to their future happiness is the fact that the relationship of man and woman in the Orient is quite different from the normal relationship in our American way of life. Whether a man, who has become accustomed to having a companion who waits on him hand and foot and who accepts him as absolute and dictatorial head of the household, will ever be able to fit himself into the normal marital pattern of America, is doubtful.

#### **Wider Social and Moral Effects**

If tragedy lies ahead for individuals, what about the effect of this abnormal

living on society? *Certainly the large number of nominally Christian Americans showing no concern for Christian moral standards has had an adverse effect on the mission of the Christian Church in all these foreign lands.* Certainly also, thousands of our men who are to be community and church leaders in the future, are returning home with a very low opinion indeed of Japanese, Koreans, and Okinawans, simply because they met only the lowest types of society. The effect on future mission programs and on international relationships is incalculable. So likewise, decent Japanese people are receiving a distorted understanding of American standards and conduct. It should be noted in passing that officers of higher rank who by the nature of their duties have natural access to the leaders of Japanese society, governmental, business, and social, are thoroughly enjoying their stay in Japan and are loud in their praise of Japanese society and culture.

Of course, the picture is not wholly dark. Chaplains estimate that probably fifteen per cent of the men they serve have integrity and remain loyal to the Christian standards they profess; another fifteen per cent are probably incorrigible with no moral standards whether at home or overseas. *The concern is for the great middle seventy per cent that can be saved or lost.* The chaplains are doing a magnificent work. Church attendance is far better in proportion than in the States. On permanent installations where there are dependents, parish programs are carried on comparable to that of our larger city churches, with large Church schools, young people's societies, women's guilds, men's clubs and the like. In passing, it must be said that much would be accomplished both economically and morally if the government would in the near future provide sufficient housing for dependents. A married man away from loved ones for an appreciable period of time is almost as subject to temptation as an unmarried man and the results of succumbing to temptation may be far more disastrous. That this problem is not confined to the Far East is testified to by a news item in the New York papers on October 14th when the United Press reported that "all Army bachelors—male and female, temporary and permanent—were on notice today that there will be no more after midnight mixed parties in government quarters." Bachelors were defined as both married and unmarried. It was further stated that every effort was being made to secure "reasonable deportment" on the part of officer personnel.

### Efforts to Meet the Situation

*It must be stated further that no government has ever made greater efforts to provide men away from home with every conceivable recreational facility.* On every base there are more than adequate service clubs, air men's clubs, non-commis-



sioned officers' clubs, officers' clubs, bowling alleys, gymnasiums, swimming pools, theatres, and dances. A splendid athletic program has been arranged with baseball, football, and basket ball schedules that compare favorably with college leagues. It is true also that the higher command is definitely aware of the moral problem and is making every effort to protect our younger men. By zealous efforts and stern discipline the narcotics situation is getting well under control. Curfews are in force and bed checks made for all men under the three highest grades of non-commissioned officers on almost every base. Strong pressure is brought to bear on officers, commissioned and non-commissioned alike, to set a good example morally and socially for the men in ranks. Chaplains testify that men of good background and high moral standards for the most part stand fast in their normal way of life in spite of all temptation. That fact is further attested by the large proportion of seminary students of every church who are veterans of the Armed Services.

The opportunity for churchmen, Japanese and American, is to open the door so that GI's can meet decent native folk and have a more normal social relationship with the nationals among whom they perforce must live. Individual churches, notably the Lutheran, are establishing service centers in Japan and elsewhere in the Far East where men can find a home away from home. An excellent joint work is being done in Hong Kong, an effort to give the thousands of naval forces passing through the opportunity to see the city and its environs under Christian auspices.

Under joint sponsorship of the Kyodan (United Church of Japan) and the National Council of Churches in Japan a real effort is being made to open additional Fellowship Houses in communities where there are large United States military establishments. The Rev. N. E. Koehler, Jr., a former chaplain, and his wife, have been sent to Japan by the Presbyterian Foreign Mission and Overseas Inter-Church Service to aid in this development of work with Americans. Because the Japanese Church lacks both money and the personnel to do this work, a joint conference of the National Council of Churches of Christ in America and the General Commission on Chaplains is seeking to aid in the establishment of Friendship Houses such as that at Kure. These will be joint ventures of the Churches in the United States and the Churches in Japan.

More immediately necessary is it that the Church at home show real interest in the young people in the Armed Forces. A vital ministry is possible, though limited by the postal system, if clergy and people are concerned that the "family of God" maintain its fellowship and keep in touch with their own service people.

*Here a Tokyo pastor relates the central message of Easter to the daily life of his parishoners, and in particular to the problem of suicide as the individual, as a Christian, must face it. JCQ presents another glimpse into the sermons of Japan.*

# From The Japanese Pulpit

## An Easter Sermon

PETER IWAHO HOSOGAI\*

II Timothy 2:8 “Remember Jesus Christ, risen from the dead, descended from David, as preached in my gospel.” (RSV)

Every Sunday is a day of joyful remembrance of the Resurrection of our Lord. During the week, although there may arise many difficult problems, if we take part in Sunday worship, the burden of the heart is lightened, fresh courage is given us, and we return home renewed in spirit. This is our weekly experience; but there is something about the once yearly remembrance of the Resurrection of our Lord which demands special mention. Its special meaning for us is that all the problems of the world have already been meted their solution in the rising of Our Lord from the dead.

“The seed of David”, it is written in our text. There are probably few instances in history of one suffering such viscissitudes in life as David the King suffered in his lifetime. He was born a lonely shepherd boy in the cold village of Bethlehem, and had he lived to the end according to this beginning, he should have ended his life an ordinary shepherd. But he was discovered by Samuel and annointed as the one to be a future King of Israel. However, before he rose to be King, he had to contend against innumerable troubles. There was the contest with Goliath. There was the opposition of Saul. And there were years of wandering among enemy peoples. Then, soon after he became King in Saul’s place, he was engaged with the surrounding enemy in the effort to protect his country. Moreover, there were the wrongs he committed against his family which invited many troubles; he had to meet with the disaffection of Prince Absalom. All his life, verily beset with internal struggle and external attack, he was, at the last, unable to fulfill his fondest desire to build the temple of his God. Such was not alone the struggle of one, David the King; this is equally the story of the viscissitudes of man.

Likewise, the descendant of David, born like David in the village of Bethlehem, The Son of Man knew no peace. Soon after his birth, he had to escape from Herod’s terror into Egypt. In his public life, he faced the enmity of the high-

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\* Translated by Richard Merritt



priests, the scholars and the Pharisees. He endured the travels of his evangel without "place to lay his head." Finally, he was betrayed by his "faithful" disciple Judas Iscariot and turned over to evil hands, to be crucified as any criminal. Indeed, he suffered, as man, the most miserable life.

*But the Resurrection of the Lord is the victory over all these hardships and is the assurance that there is no difficulty in this life which has not already been overcome.* Even that which we as men fear most, that death which is a greater threat than all difficulties, is overcome by Christ. It is this of which we must above all things be sure!

Recently I have read about the psychology of suicide in a newspaper editorial. In this world, there are many problems; people feel so helpless in the face of them that they are led to choose death. But the psychology of those who make this choice, who choose suicide, is beyond our comprehension; seen by others, there seems to be no reason "for ending it all"...Such was the opinion expressed in the editorial. Suicide is scarcely the solution of our problems; but with the suicide, there appears to be such suffering as will not let him go on with life. For the Christian, suicide is not allowable. This is not alone because we are forbidden it by one of the Commandments; it is more because we understand that, however great our problems, they are not so difficult, when we think of the Risen Lord Jesus. *The problems which we at first think we cannot manage, we know to have been met and conquered two thousand years ago, on the Cross.* This knowledge becomes our daily strength and if we daily remember it, the problems of this life become as nothing.

Therefore, the words of St. Paul to his beloved disciple must have been the answer to all the difficulties and struggles Timothy had been through: "As it is written in the scriptures, remember Jesus Christ, the seed of David, who has risen from the dead". Likewise, not only for Timothy, but for all believers since, in whatever age, it is to remember "Jesus Christ who is risen from the dead," and by this fact all problems, whatever they may be are put in a new light.

Lately, the world is becoming more and more ridden with difficulty. If we say to the world, "Remember the Risen Lord!," does it not help people to see their problems in a new light, the light of their having truly been solved once and for all? You and I, according to our Baptism, being members of Christ, are risen with Christ, our souls have been "raised" with his; and when he shall come again, our bodies shall be one with the risen body of Christ...We cannot destroy this Mighty Act of God.

"Remember Jesus Christ who is risen from the dead!" Remembering Christ, we shall surely wish to return thanks on this Day of Resurrection.

# They Went Before....

The Rev. James Hamilton Ballagh, D. D.

*J. A. McALPINE*

*"Bara Sensei, sayonara!"*

These words of farewell to the Reverend Doctor James Hamilton Ballagh sounded above the strains of "God Be with You Till we Meet Again," as this or that old friend shouted from the pier at Yokohama to the venerable figure at the rail of the O. S. K. freighter, Africa Maru, on June 6, 1919, as he sailed away, never to return to Japan.

Just fifty-eight years prior to this, on November 11, 1861, James and Margaret Ballagh had stepped ashore in the fishing village of Kanagawa as bride and groom of six months to face a people mortally afraid of Christianity and to start life in a country where public notice boards carried a government edict prescribing death to any subject who embraced the hated foreign religion.

James Ballagh was born in Teneffly, New Jersey, on September 7, 1832, of Irish immigrant parentage. Graduating from New Brunswick Seminary in 1861, he married a Virginia girl, Margaret Kinnear, in New York on May 15, and together they embarked for Japan via the Cape of Good Hope and Shanghai on June 1, 1861, pioneer missionaries of the Reformed Church of America.

The Japan into which this young couple came was a country seething with unrest as the 250 year strangle hold of the Tokugawa Shogunate was being broken and the Mikado's power reestablished by force. At the same time, this nation of thirty-two million people was emerging from a self-imposed isolation of centuries and was breathlessly eager for information from the western world.

The Ballaghs were the ninth missionary couple to arrive in Japan, but already ill health had forced one couple to leave, and another couple left soon after; so they were meagre in numbers indeed at that time! It was perhaps from this early loneliness that Mr. Ballagh's love for all fellow-missionaries developed and caused him to meet every incoming ship on which missionaries arrived, for years thereafter, in order to bring the newcomers to his home on the Bluff in Yoko-

hama. "Father Ballagh" was a term of affection heard on all sides for this friend of every missionary.

*Dr. Ballagh was a man of prayer, a man of intense passion for souls, and a man of vision, completely subordinating self to the call of the Holy Spirit.* In his later years when sleep would not come, it was a common occurrence for Dr. Ballagh to pray audibly in his bed from three or four a. m. until he arose. When questioned about this he would reply, with a twinkle in his eye, that he was "taking a trip around the world" by which he meant that he was remembering at the Throne of Grace his friends and their work throughout the world. His prayer lists filled several note books and his mail box was filled with letters from all over the world requesting his prayers for this or that project or person.

There stands on a little hill not far from busy Yokohama Station a pine tree. The spot is known as "Ippon Matsu" (Solitary Pine) where first Dr. Ballagh alone, and then later with his students, gathered for prayer to possess Japan for Christ.

It was the power of prayer—silent prayer this time—that won a high naval officer in Yokosuka for Christ. No hotel was allowed to take foreigners in except in the four treaty Ports; so Dr. Ballagh would wait under the eaves of a hotel near the wharf in Yokosuka for the late night sailboat to get back to Yokohama. One cold January night when mixed snow and rain was falling, this naval officer looked out to see this foreigner shivering and eating his lunch under the eaves. Against the advice of his wife, who warned against "foreign devils," he invited him in out of the cold to wait for the boat.

Each week thereafter, Dr. Ballagh waited in that home and ate his sandwiches. The officer had made a condition that nothing was to be said about Christianity, a condition Dr. Ballagh had accepted and scrupulously observed. However, before eating he invariably offered thanks with bowed head in silent prayer. This finally brought a question from his host. Whereupon Dr. Ballagh warned that to answer would involve an explanation of Christianity. The officer told him to go ahead and explain; he did so and this finally resulted in the officer's conversion and baptism and consequent expulsion from the navy because of his faith.

*Dr. Ballagh's intense passion for souls caused him to range, on foot, far and wide all over Japan from Tokyo to Nagoya, on both coasts and down the central part of Japan on the old "Naka Sendo" Central Highway. Crossing the central range north of Toyohashi at Tsugu, on the road from Iida, he climbed the top of the pass from which he could look into Nagano, Aichi, and Gifu Prefectures*



and there prayed earnestly for the winning of central Japan for Christ. This happened not once, but on several occasions.

He *walked* all the way from Yokohama to Nagoya on three different occasions for a double purpose. The first was to preach Christ to those he met who would stop and listen and to those going in his direction as they walked along. The second purpose was to donate the railfare thus saved to the purchase of a lot for the group in Seto, ten miles out of Nagoya, which he had started. This story was told the people of Seto Church by one of the original group on the occasion of the 50th anniversary of the church in May 1950. Though the speaker was concerned with only the second part, he could have added that there are churches all along the way now where Dr. Ballagh stopped—at Odawara, Gotemba, Mishima, and Okazaki, to mention but a few.

The church at Mishima began when a lantern-maker by the name of Hambei was impressed by the earnestness of Dr. Ballagh. No one would dare come to hear the foreigner who hung a lantern at the torii in front of the great Mishima Jinja shrine and would preach in a loud voice to passersby on the main highway. From time to time a rock would come flying out from the dark, but Dr. Ballagh would continue unperturbed.

Since the hotel would not admit him, he would sleep on the ground, a stranger who had not where to lay his head! *This earnestness and devotion caused the lantern-maker, Hambei San, to dare custom and neighbors to come seeking the answer.* And Dr. Ballagh caught another fish for the Master. This Hambei San led Kakutaro Date, who later became the minister of Mishima Church, and this story was told to the writer by Mr. Date's son, the Rev. Ryohei Date, who himself has been for thirty years in the active ministry.

Thus Dr. Ballagh lived out the theme of his sermon before the 145 missionaries of 18 missions gathered in Osaka in 1883, when he preached on "*The Need and Promise of the Power of the Holy Spirit in Our Work as Missionaries.*"

We have no less need today, and the same promise.

### Within the Chapel Walls

"The Chapel is no place for narrow dogmatism. We will accomplish nothing by setting it over against classroom instruction. *Open the chapel doors that all truth may enter boldly and unembarrassed.* Let science and philosophy and literature and religion all speak here. *Let this room be a place of light, merciless light.* Then let it be understood that nothing should be taught in any classroom on this campus that cannot stand the light of this room. That is the essential meaning of integration, that every branch of learning together shall help the student attain to the full stature of knowledge and wisdom."

Dr. Walter Pope Binns, President  
William Jewell College.  
*Quoted from The Watchman-Examiner*

# The Japanese Religious Press

Compiled by WILLIAM WOODARD

## Religious Policy in Communist China

(The following is a summary of the speech given at the Kyoto YWCA, on November the 24th by Mrs. Michiko Watanabe, head of the Social Problems Commission of the Japan YWCA. Mrs. Watanabe was one of the Japanese delegates invited to attend the Chinese National Festival.)

In new China social life is becoming better day by day. The fact that portraits of Mao were hung everywhere I went shows how people feel towards him. The only places where I could not find his portrait were churches and seminaries. In what form does Communist China give freedom of faith? In Christian churches divine services are observed. Famous Buddhist temples are being reconstructed at a cost of one hundred million yen. People visit these and burn incense. Apparently there is freedom of faith, judging from the fact that there are two Buddhists and five Christians among the members of the CHUGAKU JIMMIN KYOSHO KAIGI (China People's Understanding Council). *Christians have issued a joint statement declaring their cooperation in the establishment of New China.* They have launched a patriotic, independent Christian Movement, which includes three million Catholics.

In case it is necessary to emancipate Formosa, are Christians ready to go to war? When this question was asked of a Protestant minister, he said: "Of course. To love God is to love country." This is the thought of Chinese Christians. They also say that it is natural for them to cooperate with the government if its policy does not conflict with the Christian spirit.

This point is not quite clear. Chinese Christians have their own faith, which we can scarcely understand. I saw a sad expression on people's faces when I was speaking at the YWCA in Shanghai. It was the same that I saw on the faces of the directors of Nanking Seminary. Is it not an expression commonly found among those who once enjoyed freedom? *There must be something which they cannot speak openly.* Then, what about freedom of faith in new China? The government does not persecute religion and permits freedom of faith, yet, it tries to change the thinking of the people, by educating youth according to Marxist-Lenin principles. China at present is promising, generally speaking, but we cannot deny the sadness hidden in it.

Chugai Nippo, Nov. 26, 1955

# Miscellaneous Items

A writer in a recent issue of the Chugai Nippo (Buddhist Newspaper) pleads for a better type of missionary to the United States. The present Buddhist missionaries, he says, are ignorant of missionary methodology, the English language, American history, traditions and the mentality of the American Nisei! He argues that missionaries should be trained in these subjects before they go to the United States.

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The movement to revise the Constitution is not limited to a revision of Article 9, the "renunciation of war" article. Many religious leaders seek to mitigate the stringent separation of church and state in Articles 20 and 89 so that the State can render some services to religion on a basis of equality for all. Points of special interest concern state aid to sectarian educational and charitable institutions, religious facilities for the Self Defense Forces, and moral instruction in public schools. A different group of religionists hope "to revive to a certain degree the supervisory authority of the state over religious organizations." The Educational Committee of The House of Councillors is studying the educational aspect of the problem. The Religious League of Japan is seeking "to rectify interpretation of separation as meaning indifference on the part of the state towards religion."

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The New Minister of Education, Mr. Masazumi Ando, emphasized the following three points before a meeting of the Educational Committee of the House of Councillors on Dec. 15:

1. Re-examination of the problem of reviving moral education in the schools.
2. Greater "emphasis on spiritual science."
3. Fostering the religious spirit.

Mr. Ando is a devout Shin Buddhist.

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At the request of the Fukushima Prefecture Buddhist Federation, the All Japan Buddhist Federation printed 100,000 copies of a tract, "Wake Up" (*Mezame*) and in December sent ten thousand copies to Fukushima for distribution. It will be recalled that the Lacour Mission spent three months in Fukushima prefecture in the summer of 1954.

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Japanese Buddhists are admonished in an article in the Chugai Nippo of January the 29th 1955 to reflect on the fact that Southern (Hinayana) Buddhists do not respect Japanese Buddhism because neither priests nor laymen observe the five precepts. In particular the writer chides them for serving *sake* at every function. The All Japan Buddhist Federation is urged to take up this issue and correct the laxity of the priests and laymen.



# News and Notes

Compiled by *HARRIET WOODARD*

Leading Christians met recently at the Christian Center on the Ginza, Tokyo, and drew up a statement of the qualifications they would require of political candidates. To deserve the Christian's vote, a candidate must: 1) Respect human rights, champion justice and be a conscientious individual; 2) Be willing to work for world peace, rejecting war as a means of settling international differences; 3) Be genuinely interested in the good of the whole society and be willing to help the cause of the weak; 4) Have nobility of character, a wholesome family life and a clean sex life; 5) Have a spiritual foundation and be an honest public servant.

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Church World Service has recently received for distribution large shipments of American surplus food, 49,000 pounds of dry milk being the first to arrive. This is to be distributed in mining areas, in Osaka by the Salvation Army, and in Tsugara, Aomori Prefecture, which was recently swept by fire. Most of the 100,000 pounds of butter is being sent to mining areas too, the rest to TB sanitariums, hospitals, orphanages and school dormitories.

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The new Audio-Visual Center of the National Christian Council of Japan, located on the edge of Aoyama Gakuin campus, Tokyo, was dedicated Sunday afternoon, January 9. Among those present was Rev. W. Martin, Executive Secretary of the Radio, Audio-Visual Education and Mass Communications (RAVEMCO) of the National Council of Churches in the USA. Speakers were Dr. M. Kozaki, Rev. N. Ebizawa, Bishop Yashiro, presiding bishop of the Japan Episcopal Church, Rev. K. Muto, new Moderator of the United Church of Christ, Dr. Paul S. Mayer and Dr. and Mrs. Darley Downs. All voiced the hope and expectation that the expanded facilities would increase the far-reaching effectiveness of AVACO's program.

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The pages of the Goodwill book which left Japan in January carried 7,500 signatures of Japanese Christians back to London. They will be added to similar pages signed by believers in other lands, the total collection to compose the giant Goodwill Book which is part of the exhibit to be displayed during the celebration of the 150th Anniversary of the founding of the British and Foreign Bible Society.

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The Japan Bible Society is celebrating its 80th Anniversary in April, at which time the complete Bible in Colloquial Japanese is to be published.

The general celebration will include a small gathering at the Ginza Church, April 15th, of about two hundred invited guests, representing many interested groups, followed by a mass meeting at Hibiya Hall. There will be a chorus of three hundred voices, an exhibit of Japanese Bibles, and an American movie on *The Activities of the Bible Society*. Secretaries of the Bible Societies of other countries are expected to be present. Two new books (in both English and Japanese editions) will be off the press by then: "The History of Japanese Versions of the Bible" by Dr. Toyoda of Aoyama Gakuin and the "History of the Japan Bible Society" by the Rev. Miyakoda.

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Dr. and Mrs. William Axling left a remarkable record of achievement for their last three years in Japan. Dr. Axling spoke at 1,065 meetings between 1951 and 1954, with the result of 15,902 new decisions for Christ and 12,472 rededications.

During the last three months, Dr. Axling finished his latest book entitled; *Japan at the Midcentury—Leaves from Life*, the proceeds of which will help swell a fund for a new chapel at Kanto University in Yokohama.

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The Third Conference of the World Council of Churches at Evanston designated January 18-25 as a week of prayer for church unity.

During this week in Japan, an historic meeting was held at the Ginza Church. Leaders of both the Non-Church Christians and the United Church of Christ shared the platform with Dr. Emil Bruner for a joint worship service. The sanctuary and vestibule were crowded with people who listened intently while the thought of the day was focused on "The Light of the World" and that quality of true discipleship which reflects the purity and power of the Love Eternal.

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Forty-five rural experts attended a conference in Tokyo in early January sponsored by the National Christian Council's Department of Rural Evangelism. Reports showed that the following five Christian groups are now actively engaged in rural work:

*The Kyodan* has a 25-year plan to establish four more rural training and service centers in Hokkaido, Tohoku, Kansai and Kanto areas similar to the one now in action at Hino, near Tokyo. Young people from rural communities can now receive seminary training while working at the Hino Center. In addition to the Seminary, there is a kindergarten training course, a technical research and training section, and a welfare institute.

*The Brotherhood of St. Andrew* is gradually expanding its center at Kiyo Sato. Starting with seven members, they now have 145. Their herd of thirty cows produces butter and cheese commercially, and plans are to increase the herd to 200. The St. Luke's Hospital clinic there has been so encouraging that two similar centers are contemplated

for Hokkaido and Tohoku.

*The Japan Lutheran Church* has started 25 rural preaching places in the last three years, four developing into rural Centers.

*The Japan Federation of Baptist Churches'* manual for rural pastors is credited with contributing to the increased strength of their Saga, Kagoshima and Hiratsuka centers.

*The YMCA* now has ten rural YMCA's.

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The United Church of Christs' Occupational Evangelism Committee under the chairmanship of Isao Munakata and fraternal co-worker Henry Jones, recently reported: 1) The first Sunday of September has been designated *Labor Sunday*. This is to give the churches and church schools a program of study about labor needs (2) Four Labor Centers are in action, three in the mining communities of Hokkaido, Kyushu and Fukushima, the fourth being a social center in Osaka providing dormitory, kindergarten, fellowship and study facilities. (3) Appropriate literature is being published by the Kyodan press and also by the NCC. (4) A Caravan Team will work for a month this summer in the dormitories of girl textile workers in Shikoku bringing with them the Gospel, fellowship and recreation.

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### *Important Visitors*

*Dr. Eugene Blake*, President of the National Council of Churches in the U.S.A., a man of tremendous power and depth, was in Japan to celebrate Christmas with the troops. In answer to a query, he quipped: "When you come to see troops, you see the generals; when you come to see missions, you see the missionaries! Who has ears?"

*Dr. Gloria M. Wysner*, Secretary of the International Missionary Council, visited Japan for a week on her tour of 28 countries. Miss Wysner met with (1) those interested in furthering the study of non-Christian religions in Japan (2) Women's and Family Life committee (3) Save the Children Committee and (4) Student Book Exchange.

*Dr. Daniel Poling* visited Japan in January in the interests of the orphanage in which the Christian Herald has a special sustaining interest.

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The Joint Committee for Assisting Japanese-American Orphans, are pleased to announce that a full-time professional worker arrived early in March. Miss Florence Boester of the American Branch of International Social Service will take over the work of the Committee which up to the present time has been done entirely by volunteer workers. She will take over the immediate problem of finding suitable American adoptive homes for 104 children of mixed blood parentage whose mothers or guardians have asked for Committee help.



# The Book Shelf.

Compiled by *HUGO MUNSTERBERG*

With this issue your new book editor is taking over the editing of the reviews. It shall be his endeavour to continue to bring you discussions of some of the outstanding books in the field of theology and Bible study as Phil Williams has done; at the same time he shall also try to bring you reviews of books on Japanese society and Japanese culture for he feels that the understanding of Japanese history and the Japanese mind is tremendously important for the missionaries working in this country. If you have any suggestions about books you wish to see reviewed, or want to review some yourself, please write directly to him or to the editor. Your comments, be they favourable or unfavourable, are also welcome.

H. M.

**PROTESTANT CHRISTIANITY**, by John Dillenberger and Claude Welch. New York: Charles Scribner's Sons, 1954. 340 pp. \$ 4.50.

Two of America's leading younger scholars in the field of historical theology have combined their insight and their research in this book to provide us an excellent interpretation of Protestant Christianity seen in the light of its historical development. Discerning weaknesses in the usual approaches which give survey descriptions of various denominations of focus exclusively on the Reformation or develop independent statements of Protestant "principles," the authors "deliberately abandon many of the usual patterns for interpreting Protestant life and thought." Though the stress is upon theology, they try always to set this in the context of the whole life of the historical community of faith. One of the principles of organization in the book is the omission of consideration for denominations wherever these "became secondary to movements which cut them." Beginning with these convictions, they are well qualified to make their study of fundamental Protestant unity and its complementary diversity of expression particularly serviceable to the ecumenical movement.

A chapter specifically dealing with "The Ecumenical Movement" summarizes the demand for church unity in the broadest sense. Included in the historic patterns working toward integrations, are these six major factors, according to the authors:

1. The affirmation of all Christians that the church is in some sense "one."
2. Recognition that the division of the churches is socially conditioned and that

theological differences are not ultimate.

3. The experience of the modern missionary enterprise.
4. The Church's attempt to witness to ethical and social problems of the modern world.
5. The influence of various student movements, impatient with denominational divisions.
6. The deepened sense of world-wide community among Christians, growing out of the experiences of separation and suffering of the Second World War (pp. 291-295).

This book was designed for the college student and the intelligent layman as a project of the National Council on Religion in Higher Education. The form and content will fulfill its objectives perfectly. But the splendid analysis of Protestant History—the chapters on the Reformation patterns and all the related movements, the geographic survey including the missionary outreach, the discussion of Liberal Theology, the Christian criticism of society, “Directions in Recent Protestant Thought,” etc.—make this book *valuable to every minister or missionary as the best guidebook available for the field it covers*. The concluding chapter (which like other parts of the critical framework borrows much from H. Richard Niebuhr) gives a full reply to the query “What is Protestantism?” The answer is found in a “point of view,” an “historical community of faith,” a “perspective” with half a dozen vital elements, and “a gospel for every present.” As a final grace, the book gives an excellent list of suggestions for further reading in an appendix.

Philip Williams

**CHRISTIANITY AND THE PROBLEM OF HISTORY, by Roger L. Shinn. New York: Charles Scribner's Sons, 1953. 302 pp. \$ 4.50.**

One reviewer of this book has commented that upon completing his reading, he could only conclude that he saw no reason for its being written. His criticism was leveled at the fact that the author did not come to any strikingly new conclusions, and therefore the reviewer suggested that the book was only a discussion of what everyone already knew. The author's preface to his concluding remarks on faith and the sovereignty of God would agree in part with this judgment: “It would be particularly amusing if, after chapters of insistence that human rationality cannot see through the problem of history, this final chapter should pretend to offer the solutions” (p. 247). *It may well be that the book offers little help to the scholars, but it certainly offers to the uninitiated an introduction to the Christian problem of understanding history and excellent discussions of various attempts at a solution.*

The author's discussion of St. Augustine leads to the discovery of a three-stranded thread in the Christian interpretation of history: (A) The Eschatological Fulfillment, (B) The Church, (C) the Dynamic Character of History. He proceeds to show that these three themes are present in the thought of past theologians, but that in most cases, one becomes dominant and leads to distortion or error. The insights and dangers that accompany the three themes are developed in critical analyses of the thought of Aquinas

(The Church as the Kingdom of God), Luther (Radical Eschatology) and Calvin (The Hope for Transforming History). In each case, one theme dominates the other two, and as a result, the interpretation of history evolved fails to do adequate justice to the breadth of the Christian faith.

There are excellent discussions of the secular idea of progress, the Social Gospel, a comparison of Marxist and Christian eschatologies, modern Biblical theology, and of Toynbee's modern synthesis. The ideas basic to each are adequately presented and sympathetically criticized. When the Social Gospel is the whipping boy for everyone who wishes to assure himself of the purity of his orthodoxy, it is heartening to read a sympathetic treatment of the movement led by Rauschenbusch. "There is little excuse for our generation, though it may have learned some things that the Social Gospel did not know, to sneer or condescend to Rauschenbusch" (p. 125).

The author points out many similarities between Marxism and Christian eschatology, i. e. the chosen people, the fall, final redemption, estrangement, the ideological character of human thought. He makes an interesting observation when he points out that Marx, in discussing the acquisitive passion of the capitalist, says "the love of power is an element in the desire to get rich." If Marx had followed this insight further, "it might have blasted his theory of history" (p. 139).

In concluding, *the author gives centrality to the eschatological strand in the thread, for unless God is ultimately sovereign, either history has no meaning or its meaning is exhausted in some historical movement.* And in its practical aspect, eschatology means that everything finite stands under the judgment of God, even the church. "In the Christian understanding of history, we start with mystery verging on chaos: a mystery which we, despite our intelligence, cannot comprehend; a chaos, which we, despite our freedom, cannot govern. By faith we affirm: It is comprehended; it is governed. He is Sovereign Lord. And "He shall reign forever and ever" (p. 272).

Edward Daub

**ZAIBATSU DISSOLUTION IN JAPAN, by T. A. Bisson. Berkeley: University of California Press, 1954. pp. xi-314. \$5.00.**

The leaders in the industrialization of Japan were the giant combines or Zaibatsu, the four largest of which were the Mitsui, the Mitsubishi, the Sumitomo, and the Yasuda. These Zaibatsu of pre-1945 Japan were some of the greatest business organizations in the world. It is estimated, for example, that the Mitsubishi interests employed a million persons in 1945 and that the Mitsui interests employed 1,800,000 in Japan alone and perhaps another million abroad. This, of course, would dwarf even the largest of the great American corporations and would clearly represent the world's largest business enterprises.

The basic tool used to build the huge Zaibatsu empires was the holding company (*honsha*). This legal device, whereby one company is formed to control one or more subsidiary companies by owning a majority of their voting stock, was not indigenous to



Japan but was widely used in the United States and Europe for railroads, manufacturing companies, and especially for public utilities such as light and power companies. But the growth of very large scale enterprises in America, and to a lesser extent in Europe, was impeded by anti-monopoly legislation and by a widespread popular antipathy toward the concentration of economic power. Nineteenth century Japan, however, just emerging from an agrarian feudalism, found it relatively simple to transfer essentially feudalistic loyalties from the heads of the landed estates to the leaders of the great new financial and industrial combines known as the Zaibatsu. The fabulous corporate network of the Mitsui combine included a total of 336 direct and secondary subsidiaries and represented a wide variety of businesses in banking, life insurance, mining, ship building, steamship lines and textile companies. In some cases the holding companies owned 100 per cent of the stock of the subsidiaries, in other cases a substantial portion, and in still other cases 25 per cent or less. Less than 50 per cent stock ownership in a subsidiary would not be considered adequate to maintain effective control in the United States. In Japan, however, official holding company ownership was effectively augmented by family ownership (including the Imperial Household) and by informal but binding family and business loyalties. The profit rates of these combines were as fantastic as their size. The "big four" banks reported profits in 1941 ranging from 31 per cent to 60 per cent. Yasuda Life Insurance, unhampered by the Anti-Profiteering Law of 1937, earned a profit of 3,089 per cent in 1941!

Mr. Bisson's book is the story of the effort of SCAP to dissolve these great combinations. A recognized authority on the Far East, Mr. Bisson was assigned to SCAP and so is able to write from the inside as well from the outside. A relatively large part of the book is a semi-technical discussion of the legal and economic processes involved in the dissolution. This will be of interest chiefly to the specialist as, will also, the nine rather detailed appendices of official documents, orders and legislation. The general reader, however, will find in the first three and the final chapters a non-technical description of the Zaibatsu system, of the policy alternatives available to SCAP, and probable future problems. Unfortunately, although copyrighted in 1954, the book contains nothing of the highly interesting developments in the resurgence of the Zaibatsu since 1952. That such a resurgence may have been expected, however, is clearly forecast in this book.

The most basic problem was whether to dissolve the Zaibatsu into a series of relatively small competing companies or to nationalize them. Mr. Bisson has an admitted bias in favor of nationalization, and he presents strong arguments to support his case. *SCAP was operating under the illusion that it was possible to transfer the "free enterprise climate" of the United States to Asia.* The top holding companies were dissolved; the operating subsidiaries were reorganized; but the informal and often intangible personal loyalties have remained. The process of dissolution, completed in 1949, could be reversed relatively easily after the Occupation ended. In fact, the Anti-Monopoly Law was subjected to crippling amendments in 1949. On the other hand, if the Zaibatsu had been nationalized it would have been very difficult, if not impossible, for the old firms to

reemerge. Mr. Bisson's critical discussion of this problem is the best chapter in the book.

Carl Kreider

**THE FIVE GENTLEMAN OF JAPAN**, by Frank Gibney Charles E. Tuttle Company, Tokyo, price 540 yen.

This book, written by the former head of the Tokyo Bureau of *Time* magazine, was first published in America in 1953 and has now been reissued in a cheap paper bound edition in Tokyo. Its subtitle is *The Portrait of a Nation's Character* which is a very fair description of what it is. The approach that Gibney uses is a novel and extremely effective one, namely to portray Japanese society and Japanese history, especially that of the last decades, through the eyes of five men, each of them an actor in the drama of these years. These five are a newspaper-man Yamazaki Tadao, an ex Navy Vice-Admiral Shimizu Fumio, a steel worker Kisei Hideya, a farmer Sanada Sakaji and the Emperor Hirohito himself. In a very vivid yet carefully documented way, Gibney lets us experience the events of the pre-war, war and post-war years as these men did, often quoting them verbatim, as for example the journalist Yamazaki about the sights out of the train window as he returned home after the war. "Everything around me seemed lost, wrapped in misery and desolation, everyone looked haggard. It implanted deeply on my mind what war does to a nation and to the human race." . . . "My emotions," said Yamazaki, "thinking back, were topsy turvy. My feelings were loaded down with apathy. I now realized that war deprives one of his life and his destiny. A war does not only take human life, it also destroys culture, morals, livelihood and civilization."

*At the heart of Japanese society Mr. Gibney sees what he calls the web, the system of interlocking obligations which binds the people of Japan together.* It is in the existence of this web that Gibney sees the unique characteristic of the Japanese nation and without understanding this type of social structure he believes a foreigner can never understand the Japanese people. At the center of this web is the emperor and the whole imperial system and through it the militarist rulers of war time Japan were able to manipulate and control the nation. And even today Gibney believes it is this which gives Japan cohesion and direction for "in one way or another, the web still surrounds them, and distinguishes them as a people."

At the same time Gibney also sees the Japanese as a deeply religious people although none of the five men according to him has an intense religious belief. Yet they feel a deficiency there and are searching for something to fill this vacuum which is left in their lives; it is due to this that various "isms" have had such a strong appeal in post-war Japan. "Many Japanese," the author says, "are sensitive to this basic religious weakness in their culture. They take it far more seriously than most Europeans and Americans, who retain at least the tradition of firm moral values, not to speak of strong Christian religious movements within their society. Christianity in Japan can offer much. But its teachings are not widely known. Buddhism and Shinto, for their part, have lost the vitality of an

earlier age. Both the warrior monks and, with few exceptions, the philosophers, are gone. What is left has been crippled by long association with the state."

In order to illustrate this point Gibney relates an extremely illuminating episode of 1949. At that time in a local election in the small farming village of Saga in Kyoto prefecture, several Communist votes were cast. The village elders were deeply disturbed and decided to do something about it. Interestingly enough they did not turn to the occupation officials or the Buddhist priests but sent a delegation to the Roman Catholic priests in Kyoto asking them to teach Christianity in the village. The priests, as is not surprising, were at first very skeptical but today some 1500 of the villagers are Roman Catholics. The reason they turned to the priests, according to Gibney, is that they felt that the appeal of Communism was not a merely economic one but a religious one as well, which could only be met successfully by some stronger faith which put something positive in its place.

This is just one of hundreds of episodes which the author relates and which make his book such absorbing reading even for those who are not familiar with Japan and doubly so for those who have gotten to know Japan by first-hand experience. If you want to know just what these five representative Japanese felt in the hour of defeat, just what they did after the war was over, then read "The Five Gentlemen of Japan" for it will tell you in a well informed, readable and convincing way. It may well be that those who have known Japan more intimately than the author or this reviewer will question some specific points, may feel that some interpretations are not correct, that some details of the description are not accurate, but I don't think that any one could fail to grant that *the book as a whole is a remarkable job and can be highly recommended to anyone interested in Japan and her people, in fact it is a must for any one wishing to understand the mentality of the present day Japanese.*

Hugo Munsterberg

**THE WORLD IN TUNE, by Elizabeth Gray Vining. New York; Harpers, 1954. 124pp. \$1.75**

This small but choice guide for meditation will be of special interest to all who have followed the author's work in Japan, where as private tutor she served several years planning "Windows for the Crown Prince." The book speaks to us of the need for and the way to private prayer. The orientation is that of a member of the Society of Friends but the materials included show the breadth of one widely-read and drawing inspiration from catholic sources. We meet here the voices of all the old favorites—Chaucer, Herbert, Blake, Fénelon, Tagore—as well as new and less well-known writers. In each instance we are provided with a short commentary, giving helpful interpretation, on the poetic thought cited as a key for devotional reading. There is a lovely chapter on the "minor ecstasies" of human experience and the ways in which these witness to the presence of God. In one section (pp. 110-113) there is a discussion of Fénelon's work as tutor to the Duke of Burgundy, eldest grandson of Louis XIV, and this passage points



to the somewhat parallel responsibilities Mrs. Vining carried in her role as counselor to Japan's Crown Prince. Fénelon, on assuming his special task, had been advised to "Act always without regard to self." His response to the challenge is seen in these words: "Cheered by the presence of God, I will do each moment, without anxiety, according to the strength which He shall give me, that work which His Providence assigns me." Weighing carefully each word of the Seventeenth Century French priest's self-consecration not only helps us understand Mrs. Vining's spirit in her special mission, *it might well be a clue to the way in which all missionaries may undertake the work assigned here, to witness with cheer and strength and serenity to "The World in Tune" through God.*

Philip Williams

**GOD'S GRACE AND MAN'S CONDITION**, by David Bryn-Jones. Tokyo: Charles E. Tuttle Company, 1954. 150pp. ¥360.

*Japan Christian Quarterly* could hardly let this little book pass without a review. Published by Tuttle for the International Christian University it is precisely the kind of thing we think our Christian institutions should be doing. We could not review the book or provide a better evaluation than has Dr. Emil Brunner in his Preface to it. The author is what Dr. Brunner terms the "professor-evangelist" and does a masterful job at his trade. Those who work with Japanese students will recognize at once that he is facing some of the basic questions that Japanese students raise though not perhaps in the activistic one-two-three step fashion that such students might desire. The author reaches down to the basic underlying answers that the Gospel gives to life's problems. His chapter on "Sin and Modern Man" is perhaps the zenith of his treatment of these central issues—he sees the real "Sin" of modern man as being a lack of compassionate love. The failure of men to see God in human suffering and need will leave them only with surprise when confronted with the accusation "Inasmuch as ye *did it not* unto one of the least of these..."

This book from the pen of one who is at once a "scientist" and a theologian—a man of superior mind and with a love of people—as Brunner has pointed out, should meet a real need. We recommend it to all as a means of refreshing and sharpening one's own experience and understanding, as an ideal book to put into the hands of "seekers," and, even possibly as a text for use with advanced English study groups who are not adverse to Christian material. The telling arguments against a sound theological backdrop and an understanding of the modern mind should prove effective in these groups. The generous use of hymns, poetry and illustrations from the Arts enhance the general effect of the book.

Raymond P. Jennings

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### Kagawa's Book Into German

Dr. Toyohiko Kagawa's well known book "*Hitotsubu no Mugi*", translated previously into English under the title "A Grain of Wheat", has recently been published by a Swiss publishing house under the title, "Ein Weizenkorn." The translator of the German edition is R. A. Egon Hessel, a missionary well known in Japan, now residing in Osaka. The original novel in Japanese has gone through 350 reprints in Japan and the newest translation promises to sell well, reprints already having been planned. The translation, slightly condensed, was undertaken by missionary Hessel to introduce to the German speaking world the problems of rural Japan with which Dr. Kagawa deals. For those who are interested the full information on the book is as follows:

EIN WEIZENKORN by Dr. Toyohiko Kagawa, translated into the German by R. A. Egon Hessel. 175 pages. Basler Missionbuchhandlung, Basel, Switzerland.

# Personals

Compiled by MARGARET ARCHIBALD

## New Arrivals

New arrivals for the work of the *FAR EASTERN GOSPEL CRUSADE* are MR. & MRS. DUANE ENGHOLM, November 28, 1954, MISS ROWENA KUBO, December 9, 1954, and MR. & MRS. WILLARD REIMER, February 12, 1955. They are all living at 111 Hakuraku, Kanagawa-ku, Yokohama.

REV. & MRS. JOE RICHARDS and infant (M) arrived on Dec. 12, 1954 and entered language school in Tokyo. Their address is 2 Shimouma Cho, 2 Chome, Setagaya-ku, Tokyo.

## Arrivals

MR. & MRS. MERRELL HITOTSUYANAGI (Vories) of the *OMI BROTHERHOOD* returned on January 20 from a nine-months tour which covered 44 cities and Towns in 18 states and Ontario, Canada.

REV. & MRS. CHARLES L. WHALEY and son (SBC), Kokura, have returned from furlough.

## Departures

DR. & MRS. WILLIAM AXLING (retired ABF) missionaries in Japan since 1901 have gone to the United States to make their home.

MISS MABEL O. GOLDSMITH (CMS) of Kurume, left for England on December 17, and expects to return to Japan in June.

MISS K. BAGLEY, who has worked in close connection with *CHURCH MISSIONARY SOCIETY* sails for England towards the end of June and does not expect to return to Japan.

REV. & MRS. R. J. HAMMER and daughter (CMS) leave early in April for furlough in England.

MISS BERNICE BOYUM (ELC) sailed on February 12 for furlough in the United States.

MISS DOROTHY BAIRD (JEB) left by plane from Tokyo for England for health reasons.

REV. & MRS. CARL BECK and daughter (M) sailed on December 11, 1954 for their first furlough. Address: 1691 s. 8th St., Goshen, Indiana.

MR. & MRS. LESLIE S. KREPS and two daughters (MC) left on the President Wilson. February 9, for furlough in the United States.

COLONEL CHARLES DAVIDSON, Chief Secretary of *THE SALVATION ARMY* in



Japan left on February 9 via U. S. A. for International Headquarters, London.

MISS ROSE MARLOWE (SBC) of Seinan Jogakuin, Kokura, has gone to the United States on furlough.

MR. & MRS. KENNETH C. HENDRICKS (UCMS) left on January 26 for regular furlough in the United States.

### Change of Address

MR. & MRS. THEODORE LIVINGSTON (ABF) to 79-2 Nishi Kumiura, Ued. Morioka Shi, Iwate Ken.

MISS ARLENE FRIESEN (FEGC) from Yokohama to 40 Higashi Hinokuchi-cho, Tanaka, Sakyo-ku, Kyoto.

REV. & MRS. EUGENE BLOSSER (M) from language school in Tokyo to 1, 17-Chome, Nishi 7 jo, Obihiro.

MR. & MRS. DELBERT TROXELL (UCMS) to 353 Nakazato Cho, Kita-ku, Tokyo.

### Births

BETTY SUE KNUTSON, November 8, 1954, Yaizu

Parents: Pastor & Mrs. Alton Knutson (ELC)

KAREN RUTH KLEMESRUD, January 12, 1955, Hamamatsu

Parents: Pastor and Mrs. Stanly Klemesrud (ELC)

PATRICIA JEAN PARKER, November 15, 1954, in Ontario Canada

Parents: Mr. & Mrs. Joseph Parker, (REGC)

JONATHAN DAVID REASONER, January 28, 1955 in Tokyo

Parents: Mr. & Mrs. Rollin S. Reasoner (FEGC)

DAVID PAUL WHAN, December 7, 1954, in Australia

Parents: Mr. & Mrs. M. Whan (JEB)

KENNETH ALLEN BRADSHAW, January 13, 1955, Kokura

Parents: Rev. & Mrs. Melvin Bradshaw, (SBC)

CAROLE CELESTE HUFF, December 16, 1954 in Tokyo

Parents: Mr. & Mrs. Howard Huff (UCMS)

REBECCA CAROL TROXELL, December 6, 1954, in Tokyo

Parents: Mr. & Mrs. Delbert Troxell (UCMS)

### Marriages

SWANSEN-LORENTZEN. Miss Eleanor Lorentzen and Mr. Clarence Swansen were married on February 11, 1954 (FEGC)

HEYWOOD—O'CONNOR—Mr. Ron Heywood (JEBO and Miss Pat O'Connor (CJPM) were married on February 24, in Maebashi.

### Engagement

MASSENGILL—EMANUEL. Announcement is made of the engagement of Miss Mary Lou Massengill to Mr. Wayne Emanuel (SBC)



## Deaths

Word has been received of the death in Edmonton, Alberta, Canada, of MISS V. ELIZABETH ALEXANDER who was a missionary of the Methodist Church from 1903 to 1936 and served in Hirosaki and Sapporo. After retirement Miss Alexander made her home in Vancouver until a few weeks before her death when she was taken to the home of a niece in Edmonton.

THE REV. CHARLES H. EVANS retired missionary of the *PROTESTANT EPISCOPAL CHURCH* in the United States died recently at the age of 91 in Pomona, Calif. Dr. Evans was in Japan from 1895 to 1940. He edited and published the "Church in Japan" from 1897 to 1924 and was secretary of the Church Publishing Society of Japan from 1927 until 1940.

## Visitors

Recent visitors to the work of the *AMERICAN BAPTIST FOREIGN MISSION SOCIETY* have been DR. GENE BARTLETT, pastor the First Baptist Church of Los Angeles; DR. RALPH C. WALKER, pastor of Madison Avenue Baptist Church of New York; DR. ELMER A. FRIDELL, Secretary of the American Baptist Foreign Mission Society; MRS. CHARLES H. SEARS, Secretary of the Woman's American Baptist Foreign Mission Society; MR. & MRS. FORREST SMITH, Treasurer of ABFMS; and DR. & MRS. KENNETH HOBART, Berkeley, California on a world tour of American Baptist Foreign Mission stations.

MR. & MRS. JESSE MILLER and family, missionaries with the Overseas Christian Servicemen's Centers, and MR. & MRS. ROGER JOHNSON AND FAMILY, Far Eastern Gospel Crusade missionaries to the Philippines, visited the Japan *CRUSADE* headquarters in Yokohama on January 26 while on their way to Manila, Philippines.

Visitors to the *SOUTHERN BAPTIST CONVENTION* headquarters Tokyo have been REV. & MRS. ELTON MOORE and REV. & MRS. KEITH PARKS enroute to Indonesia.

## Miscellaneous

MISS ANNA LAURA WHITH, whose visit in Japan for the 75th Anniversary of the Founding of Kassui College in Nagasaki was reported in the last number, was honored by receiving the Fourth Order of the Sacred Treasure on February 1. She left the following day for her home in San Diego, California.

Meetings attended by MR. & MRS. HITOTSUYANAGI during their recent visit to America included: the 59th Anniversary of Mr. Hitotsuyanagi's graduation, at Colorado College; the Second World Assembly of the World Council of Churches, at Evanston, Illinois; a number of meetings of Camps Farthest Out, Democracy in Action, M. R. A., Rotary International, and various Prayer-Groups. During the tour, they contacted a large number of retired missionaries, formerly in Japan, who were glad to hear of present conditions here. Not until the journey was nearing completion did they learn that last November the Blue Ribbon Medal (Ranju Hoshō)—"for social and cultural services to the



nation during fifty years"—had been conferred upon Mr. Hitotsuyanagi, in absentia, by H. I. M. the Emperor, on the recommendation of the Welfare Department.

THE YODOGAWA CHRISTIAN CLINIC, 556 Kunitsugu-cho, Higashi Yokogawa-ku, Osaka, opened in February as the first unit of the Yodogawa Christian Hospital, PRESBYTERIAN CHURCH U. S. MISSION.

MR. & MRS. VERN ROSSMAN (UCMS) attended the Audio-Visual Conference at Bangkok February 25-March 13.

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### Education for Rural Evangelism

A few days ago I was privileged to share in an experience which seems to put in a nutshell the *raison d'être* of the United Church of Christ's Central Rural Service and Training Center at Hino.

It was evening with the day's work done and supper eaten when we gathered, about fifty students and teachers, in one of the classrooms to hear reports from members of the second year class, just back from six weeks of evangelistic field work. During the opening devotions and while the student who served as chairman that night was making his introductory remarks my mind kept going back to the evening early in December when we had all gathered in the dining hall to "send off" these same five boys with a modest banquet and earnest prayers. That same week they had left for different parts of the country to participate in Christmas and New Year evangelistic efforts. Now they were back to tell the story.

And what a story it was! The first one to speak, soft of voice but intensely committed, told of the hapless lot of the villagers to whom he had gone in a coal-mining area in Kyushu. The moving way in which he spoke of the extreme poverty and insecurity, the lack of educational opportunity and spiritual resources of those people prepared me for his later private statement that he is determined to give his life to them. The other reports, each challenging and moving in its own way, told of experiences in Shikoku, Nagano, and Fukushima Prefectures, and nearby Atsugi.

These reports brought home to all of us the reason for our being here at Hino and renewed our determination to use to the limit our opportunities to study and teach, to the end that each graduate may go to his chosen rural parish well prepared to plant the gospel and nourish the church in country soil.

Alden Matthews

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1955 Conference of the Fellowship of Christian Missionaries  
Lake Nojiri - July 28, 29, 30.



# INTER-MISSION SERVICES

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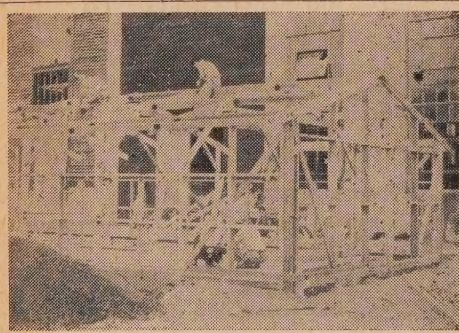
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